CHURCH HISTORICAL SOCIETY

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The Living Church

A Weekly Record of its News its Work and its Thought

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News and Notes

IN answer to several enquiries we may here say that so far as we have heard there is to be no "daily" issue of any Church paper during the General Convention. THE LIVING CHURCH has arranged to give in its weekly issue a very full and accurate report by stenographers experienced in Church work, under competent editorial supervision. We do not propose to make a verbatim report of every speech, but to give all that we think our readers will care to read. Any one desiring to receive a copy of THE LIVING CHURCH for the five weeks, commencing Oct. 5th, can do so by sending twenty-five cents with their name and address.

WE have before us a printed sermon of a character too sadly common at the present day, preached, we regret to say, from a pulpit of the Church, dealing in assertions of the most wild and unsettling character, delivered with all the confidence of infallibility. The preacher makes a distinction between religion and theology. Of the first, he says that it is simply "the Fatherhood of God and the brotherhood of man." Moreover, there is only one religion and all men are possessed of it. He goes so far as o say that this, which is the only thing worth considering, is asserted by Mohammedans and Buddhists as well as by Christians. His position implies that the same is true of Hindus and Chinese. Apparently the only use of Christianity has been to set before the world a shining example. We suppose the Turkish application to their Christian subjects of the term "dogs" is merely a playful expression of the Mohammedan conception of the "brotherhood of man," and the Armenian atrocities are simply a more emphatic example of the same principle. It would be interesting to study the doctrine of the "Fatherhood of God" as set forth in Buddhism, in view of the fact that the best authorities tell us that the idea of God has no place whatever in that system. These wild assertions are an insult to the intelligence of the hearer, and it is a marvel that the discourse containing them should be thought worthy by others than its author, of general circulation. Everybody knows that the ideas expressed by the terms "Fatherhood of God and brotherhood of man," were to all intents and purposes unknown in the world at large until Christianity announced them as a part of its Gospel, and that they are still unknown wherever the influence of that Gospel has not been felt.

ON the site where the magnificent cathedral of St. Paul's, Melbourne, Australia, now stands, the first Sunday school held in the colony was started under a gum tree, less than sixty years ago. About twenty scholars, white and black, composed the school, and the sole teacher was Mrs Lizzie Smith who died in 1890, aged 105 years. There are now more than 500 schools and 25,000 scholars.

ALDERMAN PHILLIPS, at once a Liberal, a workingman's leader, and a devoted Churchman, has been making a journey through Wales. He reports that Church defense work has had wonderful results there, and that wherever meetings have been organized and held, during the last year, the Disestablishment candidate has either been unseated or the majority tremendously reduced. "New hope, fresh enthusiasm, higher inspiration, have surged like a mighty flood into the hearts of Welsh Churchmen." But this pleasing state of affairs is not merely political. "I state," he says, "without fear of contradiction, that there is no part of the country where Church life, in its best and highest sense, is so strong, so active, as in Wales." It is not a mere matter of bricks and mortar, though new and beautiful churches are arising on all hands to keep pace with the increasing population. "But apply any test you like, test of offertories, test of communicants, test of agencies, societies, guilds, test of ritual and reverence. It only deepens your convictions. The Church in Wales is a living Church; clergy and laity pulsing, throbbing with vitality; hence it is becoming the dominant power in Wales." If this be indeed a true picture, and if this high enthusiasm and zealous spirit can be maintained, it may be true, as many English Churchmen believe, that the day of Disestablishment and spoliation has been set back for more than a generation.

THE town of Cockermouth has received the gift of a park from Mrs. Dora Harris, of that place. It commands a fine view of the town and of the home of the poet Wordsworth, who was born there on April 7, 1770. It is announced that one of the features of the park will be a drinking fountain dedicated to the memory of the "simple water-drinking bard," as he styled himself. Contributions are invited for this purpose, which it is hoped may be sufficient in amount to make the memorial worthy of the object in view. About $230 has been obtained already in small sums, but about twice that amount is desired.

ARCHDEACON DENISON who has just celebrated the jubilee of his institution to the secluded parish of East Brent, is one of the great characters of the English Church of this century. A great fighter, he has always stood *pro Deo et Ecclesia*. No question concerning the Church has arisen in the last half century in which he has not made his sturdy personality felt to the best purpose. He is also one of the connecting links between the present and the past. He can remember Napoleon and Waterloo. Better still, he knew Dr. Routh, the centenarian master of Magdalen, and thus is one of those who has had from an eye-witness the story of momentous events in the ecclesiastical world of a hundred years ago. Dr. Routh was familiar with the circumstances of Bishop Seabury's consecration in 1784—circumstances which he had treasured up in his retentive and accurate memory and related to many as late as sixty years afterwards. Thus in the second century Polycarp, the disciple of St. John, repeated to those of a younger generation his reminiscences of his master. The cobweb structures of legendary and mythical theories are swept into nothingness when "tradition" means the recital by a competent and intelligent man of things which he has heard from an eye-witness and actor in great events, even though it be a century later than the events themselves.

A NOTE of the Catholicity of the Anglican Church is the fact that on the 29th of June last (St. Peter's Day) five bishops were consecrated by the Archbishop of Canterbury, in St. Paul's cathedral, London, whose future spheres of work will be in four of the great continents: New Westminster, in America; Zanzibar and Likoma, in Africa; Riverina, in Australasia; and Southampton, in Europe.

THE absurdity of retaining the old name of the diocese of Pennsylvania for what is really the diocese of Philadelphia is shown in the fact that the secular papers have taken the statistics of that diocese to represent the state of the Church in the whole of Pennsylvania, whereas there are two other dioceses to be counted in to give the strength of the Church in Pennsylvania. The mistake is natural as long as dioceses hold on to misleading names instead of taking, according to Catholic custom, the names of the see cities.

WE are glad to note that two influential parish papers in Washington are opposed to the movement to change the name of Olympia diocese to that of Western Washington. Dr. Jefferis, in his *Parish Leaflet*, deprecates any change at present, but would be satisfied with "Puget Sound" or "Columbia," "but don't make it Western Washington." Of course, he would prefer "Tacoma." *St. Mark's Rubric*, Seattle, says that "Puget Sound" is the one name of all others. Mr. Garrett would be glad to have the name "Olympia" abolished, but would be sorry to substitute "Western Washington."

IN Jerusalem two flourishing Church schools are held every Sunday morning and afternoon; one in Arabic in St. Paul's church, outside the walls, and one in Hebrew in Christ church, Mount Zion. "Pray for the peace of Jerusalem; they shall prosper that love thee."———In the English cemetery on Mount Zion, Jerusalem, lie peacefully under the great olive trees, awaiting the resurrection morning, the remains of three missionary bishops — Bishops Alexander, Gobat, and Barkley.———The Sunday school of St. Faith's chapel, Philadelphia, which was started by a lady twelve months ago last June, contributed to foreign missions the sum of $5, a result of self-denial. The school is in a slum district and the children are mostly colored ———The Right Rev. Dr. Stuart, late Bishop of Waiapu, after nearly twenty years of service in the New Zealand Church, resigned his bishopric and went as a missionary, at his own charges, to the difficult field of Arabia.———"A. K. H. B." tells the story of a Jesuit finding one night a drunken cobbler, half-buried and half-frozen to death in the snow. The good Roman clergyman roused the man and helped him to his door, to receive at parting sincere thanks. The good-natured priest said, "Maybe ye wad not be so ceevil if ye kenned who I am." But the answer was ready. Not without dignity, the half-articulate cobbler replied, "Ou, ay, I ken ye fine. Ye're a Cawthlic priest. But I'm a mon aboon a' prejudice!" Perhaps out of Scotland this story cannot be fully appreciated.———Scotia is the land where a typical pious man once asked a test question of a "meenister," "What is the best preparation for a weel-spent Sawbbath!" "A good night's sleep," was the incautious answer. "Naw," said the disgusted orthodox religionist, "a gude warstle wi' Satan." This Pharisee would have been shocked at the frankness of an aged Scot who remarked, "Div ye ken what I aye think at a funeral?" The minister expected some devout reflection, and made inquiry what it was that the old man thought so regularly. "I aye think"—he paused, awestricken—"I aye think I'm desprit glad it's no me."———There are people who can never find out what it means to trust God as long as they have any money in the bank.———Our failures—above all our noble failures—are part and parcel of our spiritual growth. When we go before our God the failures will go to the great account; they will be elements in the judgment as instrumental and effective as any of our successes in determining our eternal lot.———The Bishop of Coventry, England, was recently married, and caused a smile to pass over his congregation when on his return from the bridal tour he preached a sermon on the topic, "The Penitent's Return."———It was a colored preacher who said to his flock: "We have a collection to make this morning, and, for the glory of heaben, whichever of you stole Mr. Jones' turkeys, don't put anything on the plate." One who was there says: "Every blessed niggah in de church came down with the rocks."

Deputies to General Convention, 1895

Clerical	Lay
ALABAMA	
J. L. Tucker, D.D.,	J. F. Johnston,
J. M. Banister,	R. M. Nelson,
R. W. Barnwell,	H. T. Toulmin,
T. J. Beard.	J. H. Silts.
ALBANY	
W. W. Battershall, D.D.,	Spencer Trask,
J. D. Morrison, D.D.,	Gen. S. E. Marvin,
Joseph Carey, D.D.,	Robert Earl,
C. C. Edmunds, Jr.	Leslie Pell-Clark.
ARKANSAS	
C. H. Lockwood,	P. K. Roots,
W. J. Miller,	J. J. Hornor,
J. J. Vaulx,	J. A. Reeves,
R. S. James, D.D.	J. M. Daggett.
CALIFORNIA	
E. B. Spalding,	W. B. Hooper,
A. G. L. Trew, D.D.,	T. L. Winder,
H. B. Restarick,	J. F. Towell,
R. C. Foute.	A. N. Broun.
CENTRAL NEW YORK	
John Brainard, D.D.,	H. O. Moss,
Chas. T. Olmsted, D.D.,	Geo. C. McWhorter,
ohn H. Egar, D.D.,	Wm. M. White,
obert G. Quennell.	Robert J. Hubbard.
CENTRAL PENNSYLVANIA	
H. L. Jones, D.D.,	R. A. Mercur,
J. F. Powers,	H. M. North,
G. H. Sterling,	W. R. Butler,
L. F. Baker.	A. D. Holland.
CHICAGO	
W. J. Gold,	B. D. Lyman,
Clinton Locke, D.D.,	A. Ryerson,
J. S. Stone, D.D.,	J. M. Banks,
J. H. Edwards.	Emory Cobb.
COLORADO	
J. W. Ohl,	A. duP. Parker,
C. H. Marshall,	A. A. Bowhay,
E. P. Newton,	R. Talbot,
F. W. Oakes.	O. S. Johnson.
CONNECTICUT	
E. S. Lines,	Chas. E. Graves,
Edwin Harwood, D.D.,	James J. Goodwin,
Oliver H. Raftery.	Wm. W. Skiddy,
Chas E. Woodcock.	Benjamin Stark.
DELAWARE	
J. L. McKim,	Edward G. Bradford,
T. Gardiner Littell, D.D.,	S. Minot Curtis,
H. M. Bartlett,	W. B. Reynolds,
George C. Hall.	Nathan Pratt.
EAST CAROLINA	
J. C. Huske, D.D.,	A. J. De Rossett,
N. Harding,	W. G. Lamb,
J. Carmichael, D.D.,	W. L. De Rossett,
R. B. Drane, D.D.	G. H. Roberts.
EASTON	
Wm. Schouler,	John S. Wirt,
Stephen C. Roberts, D.D.,	E. H. Brown,
Oliver H. Murphy,	E. L. F. Hardcastle,
Wordsworth Y. Beaven.	Edwin J. Dirickson.
FLORIDA	
P. H. Whaley,	G. R. Fairbanks,
B. G. White,	W. W. Hampton,
W. H. Carter, D.D.,	D. A. Finlayson,
V. W. Shields, D.D.	R. D. Knight.
FOND DU LAC	
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R. H. Weller, Jr.,	Geo. L. Field,
E. B. Taylor,	A. Heber Reynolds,
William Dafter, D.D.	D. Lloyd Jones.
GEORGIA	
C. C. Williams, D.D.,	F. H. Miller,
F. F. Reese,	L. D. Harrison,
C. H. Strong,	H. C. White,
A. G. P. Dodge.	W. W. Montgomery.
INDIANA	
A. W. Seabrease,	Chas. E. Brooks,
C. Graham Adams, D.D.,	John S. Irwin,
J. Hilliard Ranger,	Aquilla L. Jones,
James D. Staley.	Gilbert S. Wright.
IOWA	
G. H. Cornell,	F. D. Engel,
J. J. Wilkins, D.D.,	F. G. Thomas,
T. E. Green, D.D.,	G. F. Henry,
F. E. Judd, D.D.	Major S. Mahon.
KENTUCKY	
E. T. Perkins, D.D.,	R. W. Covington,
J. G. Minnegerode,	C. F. Johnson,
E. H. Ward, D.D.,	Wm. A. Robinson,
P. A. Fitts, D.D.	F. P. Wolcott.
LONG ISLAND	
R. F. Alsop, D.D.,	J. W. Gilbert,
C. B. Brewster,	J. A. King,
T. S. Drowne, D.D.,	Wm. Nicoll,
G. F. Breed,	N. Pendleton Schenck.
LOUISIANA	
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H. C. Duncan, D.D.,	G. R. Westfeldt,
J. Percival, D.D.,	A. D. Forsyth,
H. H. Waters, D.D.,	H. C. Minor.
MAINE	
C. S. Leffingwell,	John Marshall Brown,
C. Morton Sills, D.D.,	Henry Ingalls,
Chas. F. Sweet,	P. J. Carleton,
J. S. Moody,	A. Davenport.
MARYLAND	
J. H. Eccleston, D.D.,	Skipworth Wilmer,
John H. Elliott, S.T.D.,	Joseph Packard, Jr.,
J. S. B. Hodges, S.T.D.,	J. C. Bancroft Davis,
R. H. McKim, D.D.	William Keyser.
MASSACHUSETTS	
G. S. Converse, D.D.,	Edmund H. Bennett,
J. L. Lindsay, D.D.,	Edward L. Davis,
Arthur Lawrence, D.D.,	Robert Treat Paine,
Leighton Parks, D.D.	A. J. C. Sowdon.
MICHIGAN	
Wm. Prall, D.D.,	H. C. Parke,
Joseph H. Johnson, D.D.,	T. H. Eaton,
T. W. MacLean,	Thos. Cranage,
Henry Tatlock.	S. D. Miller.
MILWAUKEE	
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C. L. Mallory,	Wm. Ruger,
Joseph Moran,	T. M. Cary,
T. S. Richey.	J. B. Winslow.
MINNESOTA	
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A. M. Ryan,	I. Atwater,
J. J. Faude,	L. H. Strobick,
H. P. Nichols.	W. H. Lightner.
MISSISSIPPI	
Geo. C. Harris, S.T.D.,	A. C. Leigh,
Nowell Logan, D.D.,	Chas. H. Cocke,
Chas. Morris,	W. W. Moore,
Eben Thompson.	G. W. Howard.
MISSOURI	
S. H. Green,	John R. Triplett,
P. G. Robert,	A. A. Lesueur,
W. A. Hatch,	T. K. Skinker,
R. A. Holland.	F. J. McMaster.
NEBRASKA	
C. H. Gardner,	J. M. Woolworth,
Robert Doherty,	Theodore L. Ringwalt,
A. E. Marsh,	A. C. Stowell,
	J. E. Smith.
NEWARK	
G. M. Christian, D.D.,	Alfred Mills,
G. S. Bennitt,	Henry Hayes,
Millidge Walker,	J. B. Van Wagenen,
F. B. Carter.	Cortlandt Parker.
NEW HAMPSHIRE	
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Geo. W. Watson, D.D.,	Howard Richards,
Chas. H. Hibbard, D.D.	R. S. Conover.
NEW YORK	
Morgan Dix, D.D.,	Stephen P. Nash,
Wm. R. Huntington, D.D.,	J. Pierpont Morgan,
E. A. Hoffman, D.D.,	W. Bayard Cutting,
David H. Greer, D.D.	Francis L. Stetson.
NORTH CAROLINA	
McNeely Du Bose,	John Wilkes,
M. M. Marshall, D.D.,	R. H. Battle,
Jarvis Buxton, D.D.,	S. S. Nash,
F. J. Murdoch, D.D.	Silas McBee.
OHIO	
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H. W. Jones,	J. O. Moss,
C. S. Aves,	Samuel Mather,
E. W. Worthington.	F. B. Swayne.
OREGON	
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W. E. Potwine,	John McCracken,
Chas. Booth,	J. D. Letcher,
Wm. Seymour Short.	Jay Tuttle.
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J. Lewis Parks, D.D.,	James S. Biddle,
John Fulton, D.D.,	J. Vaughan Merrick,
Joseph N. Blanchard, D.D.	C. Stuart Patterson.
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J. H. B. Brooks,	J. W. Brown,
R. W. Grange,	H. L. Foster,
Laurens McLure.	J. W. Reynolds.
QUINCY	
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R. F. Sweet, D.D.,	L. Adams,
W. H. Moore,	W. H. Boniface,
S. G. Jeffords.	T. B. Martin.
RHODE ISLAND	
David Henshaw, D.D.,	John H. Stiness,
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George McC. Fiske, D.D.,	Leroy King,
Wm. M. Groton.	Winslow Upton.
SOUTH CAROLINA	
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John Kershaw,	A. M. Lee,
T. D. Bratton,	J. Aldrich,
J. M. Stoney.	E. McCready.
SOUTHERN OHIO	
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Robert A. Gibson,	E. M. Wood,
John H. Ely,	John L. Stettinius,
Geo. P. Torrence.	Chas. W. Short.
SOUTHERN VIRGINIA	
B. D. Tucker,	C. M. Blackford,
W. H. Meade, D.D.,	R. E. Withers,
R. J. McBryde, D.D.,	W. W. Old,
J. J. Lloyd, D.D.	M. P. Burkes.
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D. W. Dresser, D.D.,	C. E. Hay,
J. B. Harrison,	W. J. Quinlan,
W. H. Tomlins.	M. F. Gilbert.
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S. Ringgold,	E. G. Richmond,
J. R. Winchester,	G. M. Darrow,
F. A. Shoup.	C. T. Dobb.
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F. Page	H. M. Whitaker,
H. D. Aves,	R. Sage,
G. L. Crockett.	L. Aubrey.
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A. B. Flanders, D.D.,	E. L. Temple,
E. N. Goddard,	Geo. F. Edmunds,
W. H. Collins.	M. W. Bailey.
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C. E. Grammer,	Jos. Bryan,
H. Carmichael, D.D.,	R. Taylor Scott,
John K. Mason, D.D.,	L. M. Blackford,
Geo. W. Nelson.	Jas. M. Garnett.
WEST MISSOURI	
Cameron Mann, D.D.,	Wallace Pratt,
Robert Talbot,	W. D. Richardson,
M. M. Moore,	W. B. Clark,
Richard Ellerby.	Geo. H. McCann.
WEST VIRGINIA	
Jacob Brittingham,	W. P. Craighill,
S. S. Moore, D.D.,	F. Beckwith,
R. D. Roller, D.D.,	W. S. Laidley,
R. R. Swope, D.D.	B. M. Ambler.
WESTERN MICHIGAN	
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J. W. Bancroft,	D. G. Robinson,
J. B. Hubbs,	J. D. Burns,
R. R. Claiborne.	Jacob Kleinhaus.
WESTERN NEW YORK	
W. A. Hitchcock, D.D.,	J. M. Smith,
H. W. Nelson, Jr., D.D.,	J. C. Smith,
F. Lobdell, D.D.,	H. C. Curtiss.
J. Rankine, D.D.	W. J. Ashley.
MONTANA	
E. G. Prout.	R. H. Paxson.
NEVADA AND UTAH	
F. W. Crook.	W. T. Smith.
NORTHERN CALIFORNIA	
G. A. Ottman.	Charles Hitchcock.
OLYMPIA	
D. C. Garrett.	N. B. Coffman.
SOUTHERN FLORIDA	
B. F. Brown.	Louis C. Massey.
THE PLATTE	
J. M. Bates.	F. E. Bullard.
TOKYO	
J. M. Francis.	J. McD. Gardiner.

New York City

The services at Avenue A. mission have been well attended during the summer, and the leading workers have been regularly at work all through the hot season. The attendance of the children at the Monday night services under Mr. Bower's instruction, when the temptation to remain in the streets is so great, has been remarkable. Mr. Murray Bartlett has done work which has won special appreciation from the people.

A prominent dry goods merchant in this city, Mr. James O. Watson, died suddenly at Orange, N. J., on Thursday of last week. He was a Churchman, a native of Boston, Mass., and a graduate of Burlington College, Burlington, N. J. He was a man of literary inclinations, and accumulated a choice library. He was interested in a number of public societies and interests. The funeral took place at Grace church, Orange.

Mr. Ferdinand A. Feraud, who had been the head of the art department of *The New York Tribune* since it was established, died Wednesday of last week. He was born in Boston nearly 42 years ago, and his father was a Frenchman. He was a graduate of the college of the city of New York, and studied architecture. Later he began his career as a newspaper illustrator on *The Daily Graphic* of this city. He remained with that journal until it ceased publication, when he began an illustrating business of his own, subsequently entering the staff of *The Herald*, and then of *The Tribune*. He was a parishioner of St. Andrew's church. The funeral was conducted by the Rev. Dr. E. H.

Kettell, of that parish, and the burial was in Kensico Cemetery.

Under the peculiar name "Search Light," St. Michael's church has a new organization, the object of which is to throw light upon possible candidates for Baptism and Confirmation, and new comers in the neighborhood who may be led to connect themselves with the Church. It also aims to bring members to the Sunday school, and to guilds and societies. By latest report this society has made 609 visits, brought 13 to Confirmation, 24 to Baptism, five families into the Church, and 33 children into the Sunday school. Homes were found for three children, and employment for 15 persons. Although the "Search Light," does not, as a rule, purpose to supply material help, yet it has occasionally aided in cases of emergency.

The 36th annual report of the House of Mercy shows that it has been more full of inmates than in any previous year, and larger space is sorely needed for outdoor exercise. At the time of the last report there were 133 inmates. During the year 73 were admitted, making a whole number of 206. Of these, 6 were sent to situations, 34 to friends, and 5 to institutions, 2 died, and 10 left with permission, making the number at the close of the year, 149. At the end of last fiscal year, there was $2,603.83 balance in hand. During the year $17,715.54 was received, $2,844.35 of it being earned by the laundry. The sum of $4,750 was received by legacy from the Rev. C. W. Morrill. The disbursements amounted to $31,762.27. This was met by receipts from various sources additional to those above mentioned, and by a loan of $4,700.

The last published report of the Home for Incurables shows legacies from Wm. Astor of $10,000; N. Cantor, $3,078; Mrs. L. Stewart, $1,000; L. C. Van Emburgh, $1,000, and E. W. Spofferd, $500. The beautiful chapel has been improved. From a dear friend the treasurer received the sum of $15,000 to endow beds in memory of R. T. Auchmuty. Mrs. Anson Phelps Stokes has continued to provide daily carriage rides for six months during the year for patients, and she and her husband have been at private expense in adding needed improvements to the building. The ladies' board has at their own expense kept the linen room supplied, and has added many luxuries for patients. The Home has received $140,049.01. The expenses of the institution have caused a deficit of some $10,000. At the beginning of the year, there were in the house 92 males and 100 females, making a total of 192. The admissions for the year were 75. The discharges have been 24; the deaths, 48. The total number for the year has been 267. Five persons have been confirmed.

At the Floating church of Our Saviour, the aggregate attendance during the past year was 4,640 on Sundays, and 3,824 on week days, making a total at all services of 8,464. The number of seamen attending all services was 5,054. Of these, 680 received books. The number of persons attending the reading rooms was 20,786. There were in Sunday school 110 children, and in sewing school, 98. The number of men who signed the temperance pledge during the year was 170, making a total of 8,890 since the beginning of the work at this point. There were 9 Baptisms, 9 marriages, and 9 burials; and a class of 8 was confirmed. Of books distributed in various languages, there were 35 Bibles, 75 Testaments, 102 Prayer Books, and 615 miscellaneous books. There were given to seamen before sailing, 405 packages of reading matter, and 5,200 religious papers and tracts were distributed. The missionary and colporteur made 2,590 visits to vessels, 4,167 to sailors' boarding houses. The appreciation of the mission by the sailors who are without home, church, or social surroundings, seems to be undiminished. The library, reading, and club rooms are especially prized since their enlargement a year ago. The Floating Church Temperance Sociecy is very effective in rescuing and leading men to a spiritual awakening. The Men's Hope Club, a mission aid society for the promotion of good fellowship, entertainment, and encouragement of thrift among sailors, is increasing in membership and interest. Gifts from the Morrill Fund have been a great blessing in time of need to many sick and destitute seamen, and to dependent seamen's families.

At St. George's church, the Rev. Dr. Rainsford, rector, 40 boys of the battalion went into camp during the summer at Green Pond, N. J. Several of the former assistant ministers of the parish have been preaching in the church, and were warmly welecomd by their many friends. Among them were the Rev. Messrs. E. Campion Acheson, Theodore Sedgwick, and Robert Graham. Considerable work has been done upon the church in necessary repairs. The towers have been strengthened, and the stone work which was in great need of attention, entirely renovated. The ceiling and walls of the chancel have been cleaned and redecorated. An excursion was given to the choir through the generosity of the banker, Mr. J. Pierpont Morgan. The Trade School re-opened its sessions on Monday evening, Sept. 16th, with accommodations for 245 boys. During the summer, the interior of the building has been entirely repainted, and the plumbing and manual training rooms enlarged. The staff of instructors will be the same as last year, with two exceptions. A new teacher has been secured for the carpentry class, and one for the drawing class, the latter in order that Mr. Hammerschlag may give his whole time to his work as superintendent. Any boy who is a member of the Sunday school may enter the trade school free of charge. He is given a careful instruction in the use of tools, the elements of mechanical drawing, and a thorough training as far as his age will permit, in plumbing, printing, or carpentry. The course in each trade takes three years to complete, and any boy who obtains a diploma at the end of the course, is able to do all the ordinary work of his trade.

The self-denying work of the Sisters of St. John Baptist in the Midnight mission began the last year with 16 inmates in that institution. During the year 117 were admitted, making 133 in all. Of these 31 were sent to situations, 13 transferred to St. Michael's Home at Mamaroneck, 15 sent to hospital, seven to other institutions, eight to parents or friends, seven to look for work, eight were otherwise discharged, and 30 left voluntarily. At the close of the year 14 were remaining. Besides these, temporary shelter was given to 101. The expenses of the year amounted to $13,537.01. The income fell short of meeting these by $2,011.25, which was met by sale of bonds. St. Michael's Home, which is an auxiliary of the Midnight mission, has for its object the reformation of the younger and more hopeful cases among fallen girls, and also of those who are in danger of becoming such from bad associations or companions, or from other causes. The Bishop of Delaware, acting for Bishop Potter, confirmed nine of the girls at the Home. Two or three years ago one of the inmates who had remained a considerable time, expressed strong desire to remain and work with the Sisters indefinitely instead of going out to work for herself. This was allowed as an experiment, and has proved thoroughly satisfactory, and she has been most faithful and helpful. Within the past year a second young woman has spoken of the same desire long persevered in, and finding it a real purpose to give all such powers as she has for the good of others instead of for herself, she has been accepted. These two have recently been blessed in the chapel on thus giving themselves for such time as may seem advisable. They wear a simple brown dress and cap and have been called "Helpers" of the Sisters. In summer the girls have great pleasure and resource in gardening, each having her own plot. For the sake of keeping a kindly influence and hold over the girls who leave the institution reformed, the Sisters have within the year organized a little society, calling it "St. Michael's Band," with a simple rule to observe and a small badge to wear. A great interest has sprung up in the Band, and girls leaving are very anxious to prove themselves worthy of becoming members. Appeal is made by the Sisters for $5,000 with which to build a new cottage. There were 47 inmates in St. Michael's Home at the beginning of the year, and 55 were subsequently admitted, making in all 102. Of these 20 were sent to parents or guardians, 14 to other institutions, and seven otherwise discharged. There were remaining at the close of the year, 32 women and 19 girls under 16 years of age. The average number present during the year was 49. The receipts were $5,805.61. The expenses left $188.79 balance to begin the new year.

Philadelphia

The summer vacation having ended, the Clerical Brotherhood resumed its meetings in the guild room of the church of the Epiphany, on Monday, 16th inst.

A new musical club was organized on Wednesday evening, 11th inst., in Christ church, Germantown, the Rev. Dr. J. B. Falkner, rector, under the direction of Choirmaster Forstick. His predecessor, Mr. J. McCombie Murray, has gone to Trinity parish, New York City.

A meeting of the local council Brotherhood of St. Andrew was held on Thursday evening, 5th inst., at the church of the Mediator, 33 chapters, represented by over 100 delegates, being in attendance. Mr. G. Harry Davis made an address, his subject being "The fall campaign."

A letter recently received from Bishop Whitaker stated that he was at Christiana, Norway, and was having a delightful time. The Bishop expects to arrive home on the 27th inst., spend Sunday (Michaelmas Day) in this city, whence he will go to the General Convention at Minneapolis, leaving on Monday, 30th inst.

Referring to the item concerning the Brotherhood of St. Andrew House, printed in our last issue, it may be stated that this enterprise is the outcome of a meeting held on April 26th of the present year, at Holy Trinity parish house. An application is about to be made for a charter, which will set forth the non-sectarian character of the institution.

The church of the Nativity, which has been closed during the summer for repairs and re-decoration, was reopened for divine worship on Sunday, 15th inst., the rector, the Rev. L. N. Caley, preaching at both the morning and Evensong services. The edifice has been re-carpeted, and re-seated with oak pews. There are also a new oak pulpit, reading desk, altar, stalls, etc., and a brass lectern, the gift of past and present members of the congregation The 50th anniversary of the consecration of the church is to be celebrated on the 22nd inst, when the Rt. Rev. Dr. Potter, Bishop of New York, is to be the preacher at the evening service.

Within the past five years, St. Jude's church, the Rev. Charles Logan, rector, has received a new roof, been beautifully frescoed, and the Sunday school room renovated and tastefully colored in distemper. During the present summer new oak wainscotting, oak seats, walnut choir-stalls, and Brussels carpeting have been put in, and the gas fixtures re-burnished and made equal to new. Owing to a wise provision of the vestry, nearly, if not quite all, the funds required for the work were in bank before it was undertaken; but a requirement by the city authorities to under-drain the property, and the consequent laying of a new curb and pavement, compelled an additional expenditure of $500. The re-opening services were held on Sunday, 15th inst., commencing with a celebration of the Holy Communion at 9 A. M.; Matins, Litany, and sermon at a later hour; Evensong, with an address to the Sunday school, in the afternoon; and Compline with an address at 8 P. M.

The City Mission dates from May 1st, 1870, and has already celebrated its silver anniversary. The 25th annual report contains many matters of interest. During the first year of the existence of this organization, the receipts were $6,367.24, and the disbursements, $6,285.27. During the year ending April 30th last, the total receipts from all sources were $54,733.28, and there were expended $52,365.99. During the entire quarter-century, outside of the various legacies (which have become invested funds), there was received and expended, in every branch of practical charity, the sum of $494,318.04. The Sick-diet Kitchen department, founded in 1877, has distributed 756,172 meals to the sick, besides donating several hundred thousand garments to the needy poor. In the Consumptive branch, which also was commenced in 1877, there were cared for in their own homes, in the House of Mercy for men, and at the Home for Consumptives, Chestnut Hill, 2,194 patients. Every department of the work is unsectarian in its operation. An earnest appeal is made for frequent gifts, because the demands are ceaseless and constantly increasing; and the work spreads over nearly all of the 37 wards of the city.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

The Rev. E. P. Little who was confirmed by Bishop McLaren, at Galesburg, in 1876, and subsequently admitted by him as a candidate for Holy Orders, has been officiating at St. Mark's, Evanston, of which his brother, the Rev. A W. Little, is rector.

The treasurer of the Woman's Auxiliary has sent to the Bishop a cheque for $500 from an anonymous donor for the work of the Church in Chicago, to be applied at the discretion of the Bishop.

The Ladies' Guild of Western Springs has a fund of $12 towards the new church.

There will be an ordination by the Bishop at the cathedra on the first Sunday in November. Two candidates wil probably be admitted to the diaconate.

The Rev. Morton Stone, rector of Emmanuel church, La Grange, has returned in restored health, after an absence of several months. He resumed duty Sept. 1st, and a parochial reception was tendered him on the 5th.

The Bishop of Chicago has been invited by the Presiding Bishop, to preach the triennial sermon before the Board of Missions in Gethsemane church, Minneapolis, on the evening of Oct. 6th, and has accepted the appointment.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

During the summer there seems to have been as much work done in the diocese as at almost any other season of the year.

Only two or three parishes have been without services during an entire month. None of the Grand Rapids clergy have been off duty, except the Rev. Mr. Johnston of Trinity church, whose health would not permit him to work. Increased activity has been the rule in the northern missions and parishes. Classes have been confirmed since convention at Muskegon, Sturgis, Mancelona, Petoskey, Big Rapids, and Ludington. Candidates for Confirmation are being prepared by the Rev. W. P. Law, general missionary, at Pentwater, Newaygo, and Luther, and services have been revived at Reed City and Baldwin. The Rev. H. D. Chambers, ordered deacon in June, is doing good work at Ludington. The Rev. Carl Reed Taylor of Ionia, is doing missionary work in Southern Michigan. The missions at Sherman, Northport, and Frankfort, are in charge of the Rev. Albert E. Wells, of Traverse City, while the Rev.

Dr. Rippey of Elk Rapids, has conducted services at East Jordan and Central Lake.

Those Church people residing near our northern resorts have been favored by the sight of many clergy from the dioceses of Chicago, Michigan, Missouri, and Indiana. Some have assisted Bishop Gillespie in the services at Charlevoix, notably the Rev. Messrs. Short, Tate, and Brown. The Bishop called on all the parishioners, while residing at his summer cottage, and once entertained the Sunday school.

The Rev. E. W. Jewell, of Petoskey, baptized a number of children at this mission early in June. Bishop Tuttle has charge of the Church services at Harbor Springs during the summer. This year he was ably assisted by the Rev. William Elmer of St. Louis, Mo.

The Bishop and several of the clergy from Grand Rapids are making preparations to attend the General Convention. Bishop Gillespie has appointed Ember Day, Sept. 18th, as a day of fasting and prayer in this diocese preceding the convention.

At a meeting of the Board of Missions held at the episcopal residence on Sept. 10th, the Rev. J. W. Bancroft, D. D. and the Rev. Woodford P. Law were re-appointed as general missionaries.

East Carolina

Alfred A. Watson, D. D., Bishop

The regular fall meeting of the Wilmington Convocation began in St. Mary's church, Kinston, on Monday, Sept. 5th, and continued on the 6th and 8th. The convocation was opened with Morning Prayer, sermon, and Holy Communion, the Rev. Stewart McQueen preaching. In the evening the sermon was by the Rev. F. N. Skinner. On Friday there was a Litany Service with sermon by the Rev. Dr. Carmichael, the Rev. Edward Wootten, diocesan evangelist, preaching at night. On Sunday there were sermons by the Rev. Messrs. I. W. Hughes and T. M. N. George. The routine business was disposed of and the convocation adjourned.

Southern Virginia

Alfred Magill Randolph' D.D., LL.D., Bishop

The Rev. John D. Powell, who has been the rector of St. John's church, Portsmouth, for 27 years, on Monday, Sept. 2nd, tendered his resignation, which was a surprise both to the vestry and to the congregation. Mr. Powell urges as a reason his infirm health and that he thinks and feels that the interest of the parish requires a younger and stronger man. The letter of resignation has been referred back to the rector with the request that it be re-considered.

New Jersey

John Scarborough, D.D., Bishop

BOONTON.—St. John's parish is soon to suffer the loss of its rector, the Rev. Percy T. Fenn, D D., who has accepted the much more remunerative rectorship of St. John's church, Essex, Conn. During the past two years Dr. Fenn has baptized 60 persons and added to the communicant list the names of 80 persons. He has also raised about $800 for church improvements. Every part of the parish machinery is in good condition. The Ladies' Aid Society has just raised $130 for four dormer windows for the church, and the Men's Help Society is trying to raise money for electric lights. Dr. Fenn has secured through a strong friend of the parish, the services of the celebrated violinist Albertini, who will perform in the Opera House at Boonton on Wednesday, Sept. 18th, for the benefit of the church. An organ recital was given in St. John's church on Sept. 5th last, by Prof. Leo Kofler, who has been summering in Boonton. A weekly Celebration, Eucharistic and Vesper lights, and the use of wafer bread, are now the established Catholic practice in St. John's. The vestry expressed its regard for Dr. Fenn last Easter in a set of complimentary resolutions, and his resignation is a matter of much regret.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The Rev. Jas. W. Morris, who went a few years ago from Richmond as a missionary to Brazil, locating in Porto Allegre, has just reached Richmond on leave of absence. His home is in Montpelier, Hanover Co.

On Wednesday, Sept. 4th, a quiet wedding took place in Emmanuel church, Middleburg, the bride [being Miss Mary M., second daughter of Bishop Dudley, and the groom, the Rev James Kirkpatrick, rector of St. George's church, Pittsburg, Pa. The ceremony was performed by the bride's father.

The improvements in St. Paul's church, Richmond, which have been going on nearly all summer, the congregation using the Sunday school room, are almost completed, and, it is thought, will be done by Oct. 1st. The organ which some time ago was placed in the chancel has been almost re-built and supplied with a water motor. A mosaic of the Lord's Supper, after Leonardo da Vinci, is to be placed over the altar.

Epiphany Mission, Barton Heights, near Richmond, has just been the recipient of a beautiful font of white marble, presented by Mr. Newell Carver, of Baltimore, as a memorial of his wife. The mission is under the charge of Emmanuel church, Henrico, where Mrs. Carver was confirmed. The font bears the inscription: "In memoriam Carrie Christian Carver."

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

The Rev. Dr. Mackay is still away on his tour to Scotland. Services at St. Peter's, Pittsburgh, in his absence, have been maintained during July by the Rev. Mr. Dyess, of New York, and during August by the Rev. Mr. Campbell, of Bellevue. For the month of September the church will be closed.

The Rev. James Kirkpatrick, of St. George's, Pittsburgh, has his vacation during September, and was married on the 4th, at Middleburg, Va., to a daughter of Bishop Dudley.

Trinity church, Conneautville, has been repaired and painted at an expense of $300, and now presents a very much improved appearance.

The Rev. C. R. Birnbach, missionary in charge of the missions in Beaver Co., has been obliged to give up his work for a time on account of a severe attack of sciatica, and has gone to the Springs at Mt. Clemens in search of health.

Great improvements have been made in Christ church, Indiana. The chancel has been enlarged, a baptistery has been built, new windows have taken the place of the old ones, and the church has been handsomely carpeted.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The Rev. W. B. Magnan, of Platteville, Wis., has been admitted into this diocese and placed in charge of three missions, Zumbrota, Mazeppa, and Pine Island.

Holy Cross church, Dundas, commemorated its 25th anniversary with befitting ceremonies.

The Rev. Dean Rollitt begins his rectorship with Christ church, Red Wing, Oct. 1st; his predecessor, the Rev. A. A. Butler, preached his farewell sermon on the last Sunday in August, and entered the following week upon his duties as warden of Seabury Divinity School.

The Rev. L. G. Moultree has been appointed rector of St. Luke's church, Detroit, and adjacent missions. Mr. Moultree is doing a good work here, and the future outlook is very encouraging.

The parishioners of Trinity church, Owattonna, commemorated their tenth anniversary with special services on the 10th Sunday after Trinity. Service began with a celebration of the Blessed Sacrament at 7 A. M., followed by Matins and Confirmation service, at which eight candidates received the sacred rite. Bishop Whipple performed the ceremony, and afterwards preached a vigorous sermon on the "Authenticity of our holy religion." The offertory amounted to nearly $60. The beautiful church was crowded at all the services.

MINNEAPOLIS —A reception will be held in the West Hotel during the convention in order to give Minnesota Churchmen an opportunity to meet personally visiting delegates, clergy and laity.

St. Mark's church is undergoing a complete renovation, which will, when finished, very much beautify the interior; a $2,000 steam plant is listed among the improvements.

On Saturday, the first week of the convention, an excursion will go to Faribault. On arriving at the see city, they will be driven to the cathedral. After a short service in the cathedral, inspection of the schools will follow. Mr. J. Pierpont Morgan who, by the way, has rented the palatial Washburn residence for a month, will furnish a special train; a luncheon will be served at Shattuck, followed by a reception at the Bishop's palace. The city officials will welcome the visitors. An excursion to Duluth later on is broached, but it has not yet taken actual shape.

ST. PAUL.—Miss Hobhouse, daughter of the late Archdeacon Hobhouse, of Truro, Eng., passed through St. Paul recently, *en route* to Virginia, Minn., where she intends to devote her life among the miners in that region. The Townsite Company have given two lots; upon these will be constructed a church, reading and coffee room combined, for the use of the miners.

The Church Club of Minnesota will hold its regular Trinity-tide banquet at Hotel Ryan, Monday evening, Oct. 7th. All the visiting Bishops will be entertained as special guests, and visiting Bishops of the Anglican Church, also members of diocesan clubs that may be here at that time.

The general meeting of the Woman's Auxiliary will be held Oct. 3rd, 9:30 A. M., at Christ church. Early Celebrations in all the churches in the Twin Cities will precede the opening of the meeting. Bishops Hall, of Vermont, and Graves, of China, will, it is hoped, be present and address the meeting.

Northern Texas

Alex. Chas. Garrett, D.D., LL. D., Bishop
John B. Newton, M. D., Assist. Bishop

Summary of statistics from the journal of the 21st annual convocation: Bishop, 1; other clergy, 18; parishes, 13; missions, 28; lay readers, 20; Baptisms: adult, 44, infant, 153; marriages, 50; burials, 59; Confirmations, 192; communicants, 2,123; Sunday school teachers and officers, 180, scholars, 1,297; value of church property, $285,250; contributions, $23 488 10, Sunday school, $4,250 41; disbursements: parochial, $21,369.49, diocesan, $1,412 55; general, $468,76, total, $23,250.80.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

On the evening of Sept. 4th, the Woman's Guild of St. Luke's church, Kalamazoo, gave a reception to the rector, the Rev. R. R. Claiborne, and his wife, on their return from a most delightful vacation spent at Richfield Springs, N. Y. The splendid new parish house was beautifully decorated, and for more than two hours the rector greeted the large number who assembled to welcome him on his return. Among those present were two Roman priests, and the pastors of all denominations. It was a most enjoyable occasion, and highly gratifying to all concerned.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—The City Board of Missions has received from July 16th to August 15th, the sum of $1,048.28.

The Rev. George Hodges, D.D., will attend the General Convention as the clerical deputy from Massachusetts, in the place of the Rev. George S. Converse, D.D., who is unable to go on account of failing health.

Trinity House Laundry, an enterprise of Trinity church, is a commendable charity and gives employment to a number of worthy persons. Widows, and women who are unfortunate through adverse circumstances, are employed here for a dollar a day, and their children are cared for in the adjoining nursery at five cents a day. Eighteen are now employed, and the pay roll amounts to about $100 a week. Mrs. M. E. Allen is the superintendent, and hampers of clothing come in from three New England States. Mr. Robert Treat Paine allows the use of the building without rent.

In St. Andrew's parish house on Chambers st. a playroom for children has been kept open during the summer, under the care of E. L. Barquet, who reports the work as very successful, 173 children of all ages coming to it at its beginning.

NEWTON.—From the will of Mrs. E. T. Eldredge, $7,000 is given to Grace church, and $2,000 to the Church Home for Orphans, South Boston.

SPRINGFIELD.—The Rev. J. C. Brooks has been granted a leave of absence by his vestry, and will take a trip abroad.

BRIGHTON.—St. Margaret's is continuing its good work. After 15 years of self-denying labor on the part of a faithful rector, the fruits of unselfishness and consistent example are at last making their appearance. Permanent spiritual results are being achieved, and on the temporal side are two houses, long desired and at last in the course of erection. These dwellings will be rented on completion in December next, and will be a source of income to the parish. Among other improvements recently made in the church property, are to be noted a pretty and substantial wrought-iron fence around the rectory and partly around the church, and a securely enclosed entrance to the basement Sunday school room. A parish house, so much needed, is now under consideration, and even a new church is talked of, funds having been already started towards both these objects. St. Margaret's is one of the oldest Catholic parishes in the diocese. For years it has struggled against the almost overwhelming odds of no money and Protestant prejudice, to maintain and preach the "Faith once delivered to the saints."

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE —The general missionary, the Rev. David Barr, has been requested by the Bishop to visit St. Mark's church, Howard Co., and to remain until a resident rector is secured.

The Bishop has received a pledge of $100 for Lanaconing, Alleghany Co., where one church yet remains "silent," as one of the four asked for.

A careful study of the convention journal for 1895 gives us some interesting facts. The new diocese of Washington has of parishes, incorporated congregations, and missions, 48; places of worship, 80; clergy, 79. The diocese of Maryland, after division, will have parishes, congregations, and missions, 100; places of worship, 135; clergy, 122. For

Washington there are 13,219 communicants. For the remaining diocese of Maryland 18,645 communicants.

The Bishop has returned from a short vacation which he spent at North Hatley, in the Province of Quebec, in Canada. He will remain home until Sept. 30th, when he will leave for Minneapolis.

The Rev. Julius E. Grammer, D. D., rector of Trinity church, is at the Johns Hopkins' Hospital, suffering from an attack of acute bronchitis.

Mr. William Woodward, the well-known merchant and Church worker, celebrated his 94th birthday on Sunday, Sept. 8th. He received the congratulations of numerous friends. Until last spring Mr. Woodward was superintendent of St. Peter's Sunday school, having held that position 77 years. Since his 18th year he has been identified with the Church of our Faith. He is as hale and active as a man of 60.

New Hampshire

William Woodruff Niles, D. D., Bishop

JEFFERSON.—The corner-stone of Holy Trinity church was laid on Saturday, Sept. 7th, with impressive services. The clergy, the Rev. Dr. Littell, of Wilmington, Del., the Rev. Joseph Eames, of Lancaster, N. H., the Rev. Dr. Blanchard, of Philadelphia, the Rev. Mr. McMaster, of Berlin, N. H., the Rev. Mr. Tait, of Chester, Pa., the Rev. Mr. Davis, of Littleton, N. H., the Rev. Dr. Winslow, of Boston, and the Rev. Mr. Sparks, of Waterville, Me., together with a number of the laity, met at the school house shortly before 3 o'clock and, forming a procession, marched to the Church grounds, where the corner-stone had been placed and beautifully decorated with flowers. The dedication was pronounced by Dr. Littell striking the stone three times: "In the faith of Jesus Christ we place this foundation stone of the church of the Holy Trinity, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Dr. Blanchard offered prayers and Dr. Littell, to whom the new church primarily owes its existence, briefly stated that the first service of the summer had been held in the town hall only two months before the laying of the stone, that the church lot had been entirely paid for, and that enough had been subscribed for the foundation, which would be immediately laid; that persons, whose names were witheld, had pledged enough to secure the occupation of the church by next summer, provided the congregation raised $600, and that of this sum only $386 remained to be raised; that the proceeds of the building fund would be devoted to the preparation of the materials during winter in order that the building may be commenced early next spring. It is hoped that the remainder of the cost of the building (about $1,500) may be contributed in season for the completion of the building next summer. An address followed by the Rev. Mr. Eames, of Lancaster, who referred to the need for an Episcopal church in Jefferson, which, with a summer population of $2,500, has now sufficient accommodation for the religious worship of only 500 people. The Rev. Dr. Blanchard also spoke.

Easton

Wm Forbes Adams, D. C. L. Bishop

CAMBRIDGE.—A brass alms bason, a memorial of Miss Rebecca Peterkin, of Richmond, Va., has been given by her brother, the Rt. Rev. George W. Peterkin, D D.,LL.D., of West Virginia, to Christ church, this city, the Rev. Thomas C. Page, rector.

EASTON.—Bishop Adams had charge of Christ church for two months, during the absence of the rector, the Rev. Leonidas B. Baldwin, in Europe, who has just returned. Dean Sutton, of Trinity cathedral, was at Cape May for three weeks. The Bishop, as rector of the cathedral, usually takes the services during the absence of the dean, but being engaged at Christ church, and therefore not able to do so this year, the congregation worshiped with the Christ church congregation during the dean's absence, thus enabling the Bishop to minister to both.

ST. MICHAEL'S.—The Rev. J. William Chesley, of Mechanicsville, was married to Miss Sarah F. Valliant, recently, at Christ church. The ceremony was performed by the Rev. G. W. Hinkle, assisted by the Rev. Ernest M. W. Gill, of Sparrow's Point, and the Rev. Charles E. Buck, of Washington, D. C.

TRAPPE.—The Rev. John B. Gray, rector of Whitemarsh parish, has had a stroke of paralysis. At the present writing he is convalescent.

UPPER FAIRMOUNT.—The 203d anniversary of the organization of Coventry parish, and the 114th anniversary of the building of the church at Rehoboth, was celebrated on Aug. 30th by the people of Somerset Co. The anniversary services were conducted by the rector, the Rev. Oliver H. Murphy, assisted by the Rev. C. H. Vandyne, of Pocomoke, and the Rev. D. J. Vanderbogart, of Salisbury. There were about 1,000 people in attendance.

Coventry parish was organized in 1692, but there was a prior life of the parish dating back to 1658, when the Proprietary Government, to encourage immigration to that part of the province, offered large grants of land to any person settling there. About this time the Rev. Mr. Teacle, a clergyman of the Church of England, and rector or incumbent of a parish in Accomac Co., Va., induced, perhaps by this liberal offer, led out a considerable number of settlers, probably his parishioners, from the colony on the eastern shore of Virginia, and settled them along the Pocomoke and Annamessex rivers. This settlement seems to have been prosperous from the first, and was composed, for the most part, of members of the Church of England. There is no record when the first church of the settlement was built. The minutes of the court of Somerset Co. establish the fact that the colony had a church building erected at a very early period in the history of the county, known as "Pocomoke church at Rehoboth towne." In the year 1680 the Rev. John Hewitt was ordained and sent from England to minister in spiritual things to the inhabitants of Somerset Co. In 1692 Somerset (including Worcester and Wicomico counties) was divided into four parishes: Stepney, Snow Hill, Somerset, and Coventry. On Dec. 27, 1694 the taxables or free holders of Pocomoke and Annamessex hundreds were ordered to meet at Pocomoke church, Rehoboth town, to effect the organization of Coventry parish. A vestry was chosen, who decided to use the poll of 40 lbs. tobacco, levied on each taxpayer, for building a church at Reheboth. The original building being too small or inadequate for the congregation, 44,280 lbs. tobacco were raised for this purpose, the market value of which was something over $1,200. In this year the court house at Dividing Creek, a port of entry and the county seat, was made a place of worship. The Rev. Jas. Buckin became the first rector of the parish, in 1696, and remained two years. During the Rev. Nathaniel Whitaker's rectorship, from 1748 to 1766, a new chapel was built in Annamessex; it was finished in 1763. On the 12th of August, 1785, at a meeting of the parishioners, it was agreed to build the present church at Rehoboth. On Tuesday, July 14,1795, the Rt. Rev. Thomas John Claggett, S.T.D., first Bishop of Maryland, visited the parish, and preached, and held a Confirmation at the new church at Rehobcth, the first ever held in Coventry. In a report made after a visit by the Rev. Mr. Kemp to the parish, in 1798, he speaks of Coventry parish as being in a most prosperous condition. "The parish has a church and two chapels of ease; 1,200 adults, $425 raised for the support of the rector, and 100 candidates for Confirmation." During the ministry of the Rev. Henry Crosdale, from 1842 to 1878, churches multiplied. St. Mark's, Kingston, was built in 1845; St. Paul's, Annamessex, 1848; St. Stephen's, Fairmount, 1862–3; St. Mary's, Pocomoke, 184–; St. Stephen's, Nassawadux, 186–. The parish, since its organization, has had 21 rectors. The Rev. Oliver H. Murphy, the present incumbent, has been rector of the parish about 15 years, and his predecessor, the Rev. Henry Crosdale, officiated for about 40 years.

James Lloyd Breck

Dr. Breck was the first to try the associated plan in mission work in the American Church. From the time of his leaving the General Seminary in New York, in 1841, till his death in 1876, Breck gave himself heart and soul to missionary work. First he served a wide field in Wisconsin, and founded Nashotah Theological Seminary. Then in Minnesota, at Crow Wing, and elsewhere, he established mission work among the Indians, which has assumed great importance in the Church, and at Faribault—now the centre of Church work in Minnesota—he founded schools for both sexes and a divinity school. And finally, pushing to the extreme West, he built up at Benicia, in Northern California, St. Augustine's College and Grammar School with a Divinity School attached, and at the time of his death was firmly establishing a girls' school at the same place.

While at the Seminary, Breck and eight of his classmates conceived the idea of associating themselves together for work in some missionary field. Bishop Kemper induced them to promise to come to Wisconsin, which was a portion of his immense jurisdiction. When the actual setting out for the field came, but three of the eight were ready to go. These were Breck, Adams, and Hobart. They first settled at Prairieville about fifteen miles from Milwaukee. With that as a centre they worked in all directions, visiting the scattered settlers, holding services in schools and private houses, baptizing children, catechising and preaching continuously, wading streams often, and now and then getting lost on the trackless prairie. During the first three months in their field they rode 2,000 miles on horseback, and walked 800. After a few years of this missionary work the seed sown began to bear fruit and parishes sprung up, so that Breck could write thus of one of his journeys: "Appleton, Wis. I am on a pedestrian tour of 260 miles (going and returning). I left Nashotah on Thursday evening of last week. On that day I walked forty-one miles, to the northwest of our mission, passing through Watertown, on Rock River, which is one of our most populous inland towns. On the 7th the Bishop consecrated the church that has just been erected in this place. The Rev. M. Hoyt is the rector and missionary. He depends for his support chiefly upon the weekly offerings. There are about 40 communicants. I reached Watertown at 11 A.M.; spent two hours with the rector, visiting his church and dining with him at the home of one of his most active laymen, a Dane. I had left home at 5 o'clock in the morning, breakfasting nine miles on my road. I now left Watertown at 1 o'clock, and walked twenty miles to a public house, situated on the border of a beautiful prairie. The object of my walking so far the first day was to accomplish the journey to Green Bay (130 miles) by Saturday night. The next morning I arose at my usual hour of 5 o'clock, and at 6 started forth and walked eight miles to breakfast. Fond du Lac I reached at 3 o'clock, where to my great wonder, was already a town of 2,000 inhabitants that five years before had but two or three houses in it. I am happy to say that services of the Church are also had here. Fond du Lac is remembered by me as the scene of a furious storm, that drove us from our tent to take refuge in a barn, where we found shelter in a hay mow during the night—for in 1844 a number of us were traveling on foot with a tent, and slept on the ground throughout a period of one month."

Continuing, he visited Oshkosh, a village of 1,200 inhabitants, where there were Church families, but there had never been a Church service. He administered the Holy Communion and baptized some children, then passed on, paying hurried visits to some Indian tribes, and arrived at Green Bay Sunday noon—twenty hours later than he had hoped to reach there.

In 1842 the three associate missioners bought 460 acres of land on two adjoining lakes, called by the Indians Nas o-tah, or Twin Lakes. The spot was twenty-five miles west of Milwaukee. The idea of Nashotah was originally that of a Religious House, conducted after the principles of a Religious Order. While there was no formal taking of vows the members promised themselves wholly to the work as unmarried priests, and worked under the direction of a head. They also had a fixed garb of dress, and certain rules and stated services. Nashotah was surrounded by people of many nationalities, particularly Swedes, Danes and Norwegians, Welsh and English. Amongst all these work was taken up, parishes organized, and their young men trained at Nashotah House for work in their midst. The number of men in the House increased as the years went on, not by accessions from the East, but by those from the immediate neighborhood. They all lived a common life. Twenty-five dollars a year was sufficient for support where the member could clothe himself, or $75 if the mission had to clothe him. The life was one of great self-denial. But, to quote from a letter of Dr. Breck: "Its tendency is admirably adapted to the formation of a missionary character, and when it is once thoroughly established as a system, young men of all classes in the community will seek unto it. . . . Let a priest of the Church go forth with his assistants, both cleric and laic, and plant themselves in the midst of a people, and begin to work in earnest for their souls, as well as for their own bread, and quickly the people will be compelled to think, 'Surely these men would not act after this manner if they meant not our good!'"

The members of the House did all their own work, washing, cooking, etc., farm and dairy work, brick-making, and countless other things. A diary of one of the members notes on one occasion: "Brother Keene was appointed steward of the House, in the place of Brother Leach, resigned. Brother Goodnough cradled wheat this morning. Brothers Bartlett, Haff, Blackwell and self raked and bound. In the afternoon hoed and then spent an hour on the washing committee." On another occasion: "Under much tribulation prepared breakfast. The supply of the store-room was reduced to a few beans, a piece of of fat pork, a couple of loaves of bread and a peck of meal. The tea leaves of last night were again boiled: stew was made of some cold potatoes, beans and a small piece of cold pork." Again: "Twenty-two degrees below zero—the coldest day of this winter. A party of Indians camped on the opposite side of the lake and visited us and attended Evening Prayer."

We must also bear in mind that along with this work went systematic and daily theological instruction and study, and devout spiritual exercises. The character of the work fixed the eyes of the Church upon Nashotah. The associated action, the complete self-surrender, the voluntary poverty and asceticism commanded attention. But what was most striking about the association was its faith. It went into a wilderness where settlers were just beginning to come, and it bought a large tract of land and established a religious house from which the spiritual needs of those who were in the wilderness as sheep going astray could be supplied; in which, also, missionaries could be trained up for work in the field. There was no assurance of money with which to build or from which to derive support. The Church had not sent out the Association or countenanced it. It simply went forward in the strength of a sublime faith—that kind of faith which moves mountains. "It was a Brotherhood of labor for Christ, of poverty for Christ, an entire consecration of themselves and all they had or received to Christ in and through His Church and His poor," and they were sustained most liberally by Churchmen. In fact, Nashotah has always continued to have the character with which it started, of a "venture of faith," and has largely depended for the support of its inmates upon the offerings received daily through the mail.—*The Missioner* (Omaha).

The Living Church

Chicago, September 21, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new subscriber for a year.

A CORRESPONDENT in Ohio calls attention to the recommendation of the diocesan Church Unity Society, that information should be circulated respecting the doctrines and formularies of the Anglican Church: "Sound information concerning the true principles of Church Unity, by tracts, books, public meetings, lectures, sermons, the press, or any other legitimate way." This, he rightly thinks, would be of great importance, whether there is any rapid progress to unity or not. It would help to dispel the dense ignorance which prevails nearly everywhere as to our Church position and principles, and would be absolutely necessary as a preparation to any real unity. The first tract distributed might be on "The Historic Episcopate" and "Apostolic Succession" as held and practiced in the Church Catholic from the days of Ignatius,—"no Bishop, no Church." Another tract might be on the article of the Creed which all the orthodox denominations profess to believe, viz., "The Holy Catholic Church." As that is one of the "fundamentals" in the Quadrilateral, it would be well to have it understood just what it means. Is there a single denomination, outside of the historic Church, which holds that article of the Creed in any adequate sense? By all means let information be disseminated.

A False Step Retrieved

A very courteous letter from Mr. John W. Wood, a member of the Council of the Brotherhood of St. Andrew, informs us that the protests against the appearance of Dr. Briggs at the coming convention as a speaker on the subject of "Church Unity," have brought about a reconsideration of the programme, and that the discussion of this subject has been dropped. We heartily agree with Mr. Wood that this result "is exactly what, from the past record of the Brotherhood, might have been expected." Mr. Wood, while regretting that it should have seemed necessary to publish anything upon the subject, thanks THE LIVING CHURCH "for the courteous, temperate, and fair manner in which the subject was handled in its columns."

Certainly nothing could have been further from our thoughts than to throw any doubt upon the fact that the Brotherhood and those who are charged with its administration are thoroughly loyal to the Church and the Catholic Faith. We have too deep a sense of the value of this great organization, and are too heartily thankful for its existence and work, willingly to admit, for a single instant, the possibility of any such doubt. When we look back thirty or forty years and remember how large a proportion of our churches were conspicuous for the absence of young men from the congregation of worshippers, and the apparent inability of the clergy at that period to make any use of those who were willing and anxious to do something for the cause of Christ, we cannot but be devoutly thankful to Almighty God for the magnificent spectacle which now presents itself in this great society so full of life, energy, and zeal. For this very reason we are most anxious that no mistakes should be made. To draw attention to what we conceived to be a serious blunder, and to urge that what Mr. Wood now freely confesses to have been a "false step" be retraced before it was too late, was not the act of a hostile critic, but of the truest friendship toward the Brotherhood and its sacred objects.

It is easy to see how the point of view which the Council of the Brotherhood will naturally take of most subjects, may sometimes cause them to lose sight of considerations important to the Church at large, without the slightest suspicion of any political purpose. We have no idea that in the present instance there was any intention whatever of furthering anybody's favorite schemes. Neither was there any idea of discourtesy toward the Presbyterian Church, or of giving aid and comfort to its unmanageable elements.

By the action it has taken, the Brotherhood has honored itself and has given to many a new sense of the strong and loyal attitude of this great society. If on any side there were misgivings lest its officers were touched with the false liberalism of the day, those misgivings have been dispelled.

A Preliminary Condition

The Church Standard suggests that as a preliminary to the work of revising the Constitution and Canons, the same principle be adopted which made the revision of the Prayer Book possible, and without which it would not even have been begun; namely, that there shall be a clear understanding that it shall include no change, however slight, in the established doctrine and order of the Church. If this would be brought about *now*, it is thought that all loyal men might act with confidence together, and a revision of the Constitution undertaken with that understanding and in that spirit could hardly fail to be well done. This is most wise. There is no hope that this important work can result in anything but conflict and confusion, unless such an understanding can be brought about. It ought to be something more than an "understanding." In some way, it ought to be expressed in black and white, and given the strongest possible official sanction. It is well known that in the course of the revision of the Prayer Book, there was a tendency to lose sight of this original understanding, and that its binding character was disclaimed in certain influential quarters. There should be no room for any mistake this time.

If this principle is to be carried out it becomes necessary at once that the proposed prefatory declaration be omitted, or something else substituted for it in line with the sober and conservative methods of this Church in times past. The discussions of the last summer have shown distinctly that this formula is felt by many persons to touch doctrine very radically. Notwithstanding all that has been said in its defense and the attempts made to improve it, it still omits very important points and leaves room for serious misunderstanding. It is a good illustration of the danger of devising new statemen's not contained in our time-honored formularies. It has been said that these four points include the deposit of Faith "implicitly." In the same way it may be said that each article of the Creed "implies" all the rest. It is certain that quite another rule of interpretation is very much in favor; namely, that not one thing more is to be insisted upon than is expressed. We think this is, generally speaking, the legal method. It is frequently employed in the interpretation of rubrics and other formulas, to the exclusion of the historical method. Let us have no doubtful experiments in phrase making where vital matters are concerned, and no attempt, under the guise of a concise definition, to limit or close what is, to say the least, now open.

There are undoubtedly those who would gladly welcome a statement at the head and front of our Constitution, which, undertaking to define the marks of the Church, should omit to safeguard the orthodox sense of the Creeds, leave room for the assertion that Confirmation is a thing indifferent, and ignore the field of Catholic worship. It has been suggested that if the Church adopts such a formula, in such a position, it must be permitted to take it as the criterion by which the formularies throughout are to be estimated. What does not find mention there is to be regarded as unessential. These four things being the only essentials, everything else which we now profess or practice is to be taken as nothing more than a sect peculiarity of the Episcopal Church. In the light of a larger "Catholicity," these things, namely, the doctrinal expressions, the rites, and the services or offices contained in the Prayer Book, may be lightly esteemed or disregarded. It becomes a question whether a candidate for Orders ought to be compelled to pledge himself to anything further than the four points of this declaration. It is impossible for those who are familiar with the course of things which brought this declaration into its present position and shape, to be without misgivings as to the use destined to be made of it. It is still more impossible to allow without protest a new minimizing statement of the Church's position to be set forth at a time when it cannot fail to be known to all well-informed persons that there is a dangerous and aggressive party which desires above all things just such definitions, and which is sure to take advantage of anything of the kind to intrench itself in the destructive position it has already assumed.

If any preamble or declaration is felt to be necessary, or thought to be fitting by way of adding a certain finish or completeness to the work, it ought to be of the character of a simple and dignified historical statement, asserting the relation of this Church to the Church of England, and through her to the Church Catholic, with a statement of the changed position of things resulting from the Revolution, which warrant an independent status and separate legislation, without involving a severance of either spiritual or visible unity in fundamentals or the continuance of intercommunion. Further than this there is no reason for any statement or declaration whatsoever. The doctrine and order of the Church are to be sought in the Prayer Book. That is their proper repository. The Prayer Book is the connecting link between that essential and unchangeable sphere of things, of which much has been recently said, and the sphere of the particular national body with which the written Constitution and Canons have to do. It is by the acceptance in the latter of all that pertains to the former that the Catholicity of the particular Church is proved and vindicated. And this is still further secured by special provisions for the preservation of the Prayer Book in all its integrity. Especially will this end be served by the most clear and inflexible determination that, in any revision of the Constitution, there shall be no element which can be interpreted as touching the doctrine, order, or discipline of the Church as set forth in the Prayer Book.

Five-Minute Talks

BY CLINTON LOCKE

XXX

When we want to judge of the outcome or the utility of any society or organization among men, we do not, as a rule, go to the constitution and by-laws of the society to find out what its purposes are. We ought to do that. It is only fair that we should, but we do not. We make up our judgment from the members, from their walk and conversation. If we see them, as

a general thing, the better for belonging to the society in which they are so prominent, we are apt to form a good opinion of the society, but if we see no improvement we are likely to conclude that the society does not accomplish its purpose. Of course the published principles of the society are very greatly taken into account. When we know an association to be called, "The Jolly Good Fellows," and its open purpose to be the cultivation of conviviality, we do not expect to find its members models of temperance and quiet living. When, however, an organization proclaims loudly that it has for its aim and object the improvement of character, the raising the tone of daily life, and when we see the rank and file of that society not showing the least improvement in character, and content with a very low standard of daily life, we have a certain right to say: I do not care to know much about the laws of that society; whatever they are, the members are not governed by them at all, and their membership has not improved them in any way. Theoretically, I repeat, this is not what we ought to do; practically, it is always done, and neither you nor I can change it.

Now the same mode of treatment is applied to that great society to which we belong, the Church of Christ. The Church, of course, rests upon the life of Christ as laid down in the Word of God. The teachings of the Lord Jesus are proclaimed to be its teachings. It exists to improve humanity, to be the channel by which divine grace is conveyed to men, so that they may not have to fight unaided, and therefore in vain, the world, the flesh, and the devil. Its reason of being is to draw men nearer to God, and to lessen the selfishness human beings ordinarily display. These principles of the Church are found in the Bible, and are set forth in creeds, confessions, and liturgies, but as a general thing, men do not investigate these documents, but form their judgment of the Church from the Church men and women. They will not even read history and see what splendid specimens of men and women the Church has produced, but make up their minds from the Christians around them, whom they meet every day in business and in society. Now I repeat that this is not quite fair, but we will have to take things as we find them, and recognize that the influence of the Church upon the world will be determined, not so much by getting men to investigate its claims as by what they see of the character and life of its adherents. I might set forth in the most lucid and eloquent way the great doctrines of Christianity; I might picture my Redeemer's life and sacrifice in the most moving terms; I might describe the joys of heaven and the pains of hell as never man did before me; it would not produce half the effect upon outsiders that would be produced by the sight of a church full of men and women really practising love, meekness, gentleness, faith, joy, and every other form of unselfishness; doing business in the fear of God; mingling in unity with a view to mutual help and ennoblement; enjoying without excess and without sin, the joyousness of life, ever bearing in mind their sonship to God and their brothership to men; striving to carry out as far as erring men can carry out, the model set them in the life of Jesus.

Since this is so, what a tremendous responsibility falls upon every Church member. His great object must be, not the getting himself into heaven, or just shaving the gate of hell, but the so living that men may be led, seeing his unselfish and uplifting life, to conclude, "I, too, will try that way. It helps all those people who are of the same clay that I am, surely it will help me." You think that the reason why the Church does not win more people is because she is so hampered by the attacks of infidels and the obstinacy of error and ignorance, but I tell you that while these all may be pebbles which impede the smooth flow of the river, the great rock which chokes the water, makes it foam and eddy, and bars navigation, is the ordinary life of the ordinary Christian. Men have often said to me: "I remain outside the Church, not because the doctrines are often so incomprehensible, not because of any great sin which I am unwilling to give up, not because I do not want to serve God, but because I doubt, judging from what I know of the Church people around me, whether it would be of any benefit to me to take the Church vows." What answer can you make to this, unless you can instantly point to many and many a life known to the objector, which gives evidence of the hallowing effect of Christianity, and which shows the inbreathing of the Holy Spirit. The moment the Church life sinks so low that we must remain dumb when we are asked to show in the world around us people who are the better for the Church and for Christ, that moment marks the end of the Church as a factor in the elevation of the race. But such a moment has never struck, even in the darkest hours of the Church's history. There always has been, and there are now, numberless examples of what the following of Christ could do for men. The parish that is without them is a disgrace to its Lord. Remember, then, that if you want the Church to spread, you, yourself, must live your part of the true Christian life.

Letters to the Editor

THE SHUT-IN SOCIETY

To the Editor of The Living Church

In response to your request in THE LIVING CHURCH Aug. 31st, I send you the address of the secretary of the Shut-In Society: Miss Mary H. Hadley, 14 Lincoln st., New Haven, Conn. The purpose of the organization cannot be better described than in the following words, taken from its magazine, *The Open Window:*

This Association shall be called The Shut-In Society, and shall consist of members and associates. Its object shall be: To relieve the weariness of the sick-room by sending and receiving letters and other tokens of remembrance; to testify to the love and presence of Christ in the hour of suffering and privation; to pray for one another daily, at the twilight hour, and weekly on Tuesday morning at 10 o'clock; and by means of the mutual study of Bible promises to stimulate faith, hope, patience, and courage in suffering members.

Persons who are shut-in from the outside world by prolonged physical disability are proper candidates for membership in this Society. They are expected to pay fifty cents yearly.

Associate members are not themselves invalids, but, being in tender sympathy with the suffering, volunteer in this ministry of love for Jesus' sake. Every Associate will be expected to subscribe yearly not less than $1.00.

Annisquam, Mass., Sept. 2, 1895.

MARY VIELE.
Associate Member.

THE EPISCOPAL DANCE

To the Editor of The Living Church

I was struck by the words of last Sunday's Epistle: "There hath no temptation taken you but such as is common to man, but God is faithful." It seems to touch the plan for raising money to pay clergymen's salaries and fit up rectories in the far West.

I have in mind a little church built as a memorial by a devoted husband and father, to a Christian woman of New York, and set in a flourishing railway town of 16,000 people some 23 years ago. Its communicant list now numbers about 150, many of whom earn what would be counted in the East good salaries; and yet this parish, after all these years from 1871, cannot pay its modest expenses without resorting to the "Episcopal Dance," at twenty-five cents each, paid by anybody who cares to come, for the privilege of waltzing for the glory of God and the benefit of the Bonum Herdsman.

Need one say that when the town band is hired to drum up the streets, and transparencies are suggested to follow, announcing the "Episcopal Dance by the Daughters of the King in the pavilion," spirituality is at a low ebb, and that all the amount of candles or chasubles and crossings ever imported will never infuse piety into such, nor make such churches powers for righteousness in the town. But we are told, "Oh, well, we are out West now, and cannot do as at the East." Even the clergy, most punctilious in the East, tell us that "they realize things can't be here as they are in New York or Baltimore," while all around us are Christian bodies who never resort to the Presbyterian dance or Lutheran dance. Even the colored congregations do not announce that the "Daughters of Ham" will give a dance for the glory of God, and the easing of their own responsibility.

I think we had better talk less about the "*Catholic* Movement" and more about plain, ordinary *Christian* movement on Christian lines of honest, personal responsibility to God; and also the realization that God has not made it harder for people who have better wages, better food, and better homes than their Christian brethren in the same walk of life East, to honestly support their churches without the devil's device of "chain-letters" and "D. of K." or "P. E. dances." Let such as have resorted to these devices ask: Has it brought full churches, or men to church, or has God's blessing crowned a quarter century's such work?

Men tire of the leading soprano. They laugh at the high candles, and pass by the Higher Criticism. But Christian lives, that show forth the doctrines of the Master preached daily to them, affect them more than all the costly edifices, or ornate ritual, or scholarly sermons. And they say in homely language, "Why, if you are followers of your Christ, it is no more necessary to follow the world's plan in the West, if it is not right in the East, than it would be to advertise an Episcopal cannibal feast in the Fiji Islands, because we were where 'everybody does eat man's flesh.'"

OCCIDENT.

THE QUADRILATERAL

To the Editor of The Living Church:

In an editorial entitled, "The Prayer Book in the Proposed Constitution," in your issue of June 1st, occur these words: "It is true that no mention was made of the field of worship in the Declaration on Unity in 1886; but, plainly, that statement is only intended to include those points which must be accepted by all before there can be any approach to an understanding. Not all of the ancestral heritage of the Church is there defined, or even all of the elements which 'are incapable of compromise or surrender,' but only those parts which lie at the threshold." I should be very glad to think that the view expressed in this editorial as to the intention of our bishops is the correct one, and perhaps it is. But is there not reason to at least *fear* that the bishops meant the "Four Points" set forth in their declaration to include all that it would be necessary to require of sectarians? Even if they intended to require more—that is, at the least, Confirmation and a Prayer Book (for regular forms for the administration of the two great sacraments, *besides* the "unfailing use of Christ's words of institution and of the elements," etc., and for ordination, Confirmation, etc., and a regular order of services, would be probably necessary to preserve the Catholic Faith among these newly organized bodies)—they certainly seem to have all but taken it for granted that the sects would form separate communions from our own. They are very careful to say, "This Church does not seek to absorb other communions, but co-operating with them on the basis of a common faith and order," etc; they seem to have thought it quite probable that the sectarian bodies which should be willing to accept all required of them, would desire to form either one large branch, or several smaller branches, of the Catholic Church in this country, outside of our own branch. I should like to ask a little information on this subject. Is it according to Catholic rule that there should be deliberately formed (by agreement) different communions of the Catholic Church *in the same country?* Would it be right for our bishops to give the episcopate to sects who, on slight grounds, should refuse to be absorbed by our Church? Would they (the bishops) not be justified in considering that our Church would *naturally* "absorb" sectarian bodies which should approach as near to it as their acceptance of all Catholic terms would cause them to approach? It is true, one can imagine that the sects would be willing to have a Prayer Book, and yet not *our* Prayer Book; that they might, for instance, not choose to accept the Thirty-nine Articles without revision. I am afraid, however, that it would not be what many of us think is the *Protestant* element in some of the Articles which would displease them. In general terms, however, if the sects (or any of them) were imbued with the true spirit of Catholicity, if they acknowledged the authority of the whole Catholic Church, and that it speaks with infallible voice, if they believed all the doctrines which our branch of the Church accepts (and we claim that it accepts the whole sum of Catholic doctrine)—would they not rather be absorbed into our organization than form a separate one?

It may be that, even if our bishops intended to only require the "Four Points," they required enough *if* the article in the Nicene Creed, "I believe one Catholic and Apostolic Church," was intended by those who inserted it in that Creed to include all important matters of faith and practice not therein stated. In that case, this article would probably even cover forms of worship—in short, all necessary forms and ceremonies which have prevailed throughout the Catholic Church from very early centuries, perhaps from Apostolic days. It was a great mistake, however, I think, for our bishops to omit from the "Quadrilateral" the Apostles' Creed. This was, however, inserted at the Lambeth Conference. I should like to ask if our Church did, through the General Convention of 1892, ratify and adopt the Chicago-Lambeth Declaration? I hope that, if so, it has not committed itself to error. Will not our bishops come out and state precisely what they meant by the entire Declaration of 1886 (if they have never yet done so), and thus relieve many a mind in our Church?

I have perhaps repeated in this letter many things (which I have read and heard) which have been said on this subject, but this may be allowable in a letter of this kind.

H. L. T.

Personal Mention

The Bishop of Mississippi has been visiting in New England.

The Rev. Robert S. Carter may be addressed at Hopkinsville, Ky.

The Rev. Ralph T. Jefferson is spending vacation days in England.

The Rev. A. Q. Davis may be addressed at 82½ South st., Newark, N. J.

The Rev. James McLaughlin may be addressed at Philipsburg, Pa.

The Bishop of Iowa has been visiting among friends in Litchfield, Conn.

The Rev. F. F. Reese, of Macon, Ga., has been summering at Eatonton, Ga.

The Rev. Prof. Wallis has temporary charge of Christ church, Alexandria, Va.

The Rev. Edgar F. Gee sailed for Europe, Aug. 24th, in the steamship "Etruria."

The Rev. W. H. Cavanagh has sailed for Italy on the steamship "Kaiser Wilhelm II."

The Rev. W. H. Barnwell has resigned the rectorship of St. John's church, Louisville, Ky.

The Rev. Ralph H. Prosser has resigned the rectorship of St. Matthew's church, Houma, La.

The Rev. E. Purdon Wright is staying, during the month of September, at Houghton, Mich.

The Rev. Richmond Shreve, D. D., has passed the month of August in rest at Westport, N. Y.

The Rev. Geo. Otis Mead has had temporary charge of the church of the Holy Trinity, Richmond, Va.

The Rev. Alsop Leffingwell returned from his tour in Europe on the Red Star steamer "Friesland" Tuesday, Sept. 3rd.

The Rev. W. M. Walton, Archdeacon of Atlanta, diocese of Georgia, has been passing his vacation at Cummings, Ga.

The Rev. Dr. J. C. Eccleston, rector of St. John's church, Clifton, Staten Island, N. Y., has returned from his vacation.

The Rev. W. Dafter has accepted the rectorship of Grace church, Appleton, Wis., and wishes his mail addressed accordingly.

The Rev. E. G. Knight has resigned the rectorship of the Free church of St. John, Frankford road, Philadelphia, to take effect Oct. 1st.

The Bishop of Maine has returned from his stay on the seashore at Kennebunkport to the episcopal residence in Portland, Me.

The Rev. Searle M. Wren has accepted the rectorship of St. Paul's church, Pomona, Cal., of which he has been in charge since May.

The Rev. Paulus Moort, of Liberia, who has spent some years in this country in study, sailed for Europe, Aug. 24th, on the "Etruria."

The Rev. J. F. Pritchard, rector of St. Andrew's church, Livingston, Mont., has been making a trip in the Yellowstone Park.

The Rev. Leonard B. Richards has accepted the rectorship of Trinity church, Jacksonville, Ill., and will enter upon his duties there Sept. 15th.

The Bishop of Western New York has been spending vacation days at St. Hubert's Inn, Keene Valley, in the Adirondack Mountains.

The Rev. Joseph Noble Starr has taken charge of mission work in connection with St. John's church, Fayetteville, diocese of East Carolina.

The Rev. W. A. Wasson, rector of St. Stephen's church, Millburn, diocese of Newark, has returned from his vacation and resumed his duties.

The Rev. J. Taylor Chambers has resigned charge of the church at Galena, diocese of Maryland, to accept work in the diocese of Washington.

The Rev. J. C. Quinn, D.D., rector of St. John's church, Mason City, Iowa, is spending the month of September with friends at Paterson, diocese of Newark.

The Rev. John S. Bunting, the new assistant minister of the church of the Holy Apostles, Philadelphia, Pa., entered upon his duties Sunday, Sept. 1st.

The Rev. A. L. Fortin, rector of St. Peter's church, Brushton, N. Y., diocese of Albany, has been spending the month of August at Lewiston, Me., and Bostor, Mass.

The Rev. Christopher S. Leffingwell, of Bar Harbor, Me., returned from abroad on the steamship "Friesland," of the Red Star Line, Tuesday, Sept. 3rd, 1895.

The Rev. Frank W. Henry has accepted a call to return and take charge of Trinity church, Greeley, Colo., and entered upon the rectorship Sunday, Sept. 1st, 1895.

The Rev. J. J. D. Hale has taken charge of St. Mark's church, Troy, Trinity church, Union Springs, and the church at Dothan, Ala. His address is Troy, Ala.

The Rev. Henry S. Getz, rector of the church of the Holy Apostles, Philadelphia, has returned from his vacation at Atlantic City, N. J., and resumed his duties.

The Rev. T. S. Graham, rector of Trinity church, Mount Vernon, diocese of New York, has returned from his vacation and resumed his duties Sunday, Sept. 1st.

The Rev. Edmund D. Cooper, D. D., rector of the church of the Redeemer, Astoria, diocese of Long Island, has been passing his vacation at Essex, N. Y., on Lake Champlain.

The Rev. H. Page Dyer, rector of St. Andrew's church, Baltimore, Md., has accepted a call to the assistant rectorship of the church of the Holy Comforter, Philadelphia, Pa.

The Rev. W. S. Cassill has taken charge of the church of the Good Shepherd, Petersburg, and St. John's, City Point, S. Va., to which he was appointed recently by the Bishop.

The Rev. J. J. Clopton, rector of Meade Memorial church, Manchester, S. Va., has accepted a call to Upper Truro parish, Fairfax Co., and will enter upon his duties there Oct. 1st.

The Rev. James Goodwin, late of St. Barnabas' mission, Berlin, N. H., has accepted a call to the rectorship of the church of the Good Shepherd, Nashua, N. H. Address accordingly.

The Rev. Albert Watkins, for the past year and a half rector of the church of St. John the Evangelist, Haverhill, Mass., has resigned, preaching his last sermon on Sunday, Sept. 1st.

The Rev. John R. Atkinson, of Christ church, Orange, diocese of Newark, sailed for Europe Wednesday, Aug. 28th, on the White Star steamer "Germanic," to be gone a month

The Rev. Dr. Angus Crawford, of the Theological Seminary of Virginia, at Alexandria, Va., sails from England Sept. 12th on his return from a year's travel in Europe and the Orient.

The Rev. C. M. Young has resigned the rectorship of the church of the Heavenly Rest, Springfield, O., to accept the rectorship of Trinity church, Washington, diocese of Pittsburgh.

The Rev. W. W. Patrick has resigned the rectorship of the church of the Holy Comforter, Cleburne, Tex., and accepted mission work at Dublin, and points adjacent. His address is Dublin, Tex.

The Rev. Charles A. Tibbals, rector of St. Thomas' church, New Windsor, N. Y., has accepted a unanimous call to the rectorship of Christ church, Warwick, N. Y., and will enter on the duties of the same Sept. 15th.

After Sept. 15th Mr. Forrester, our representative in Mexico, should be addressed at the General Convention, Minneapolis, Minn., until Oct. 19th, and after this date at 2 and 3 Bible House, New York City, until further notice.

The Rev. Mardon D. Wilson has resigned the charge of St. Andrew's church, Oakland, Cal., and has accepted the rectorship of St. Peter's church, San Francisco, Cal. Please address, after Oct. 1st, 206 Lombard st., San Francisco, Cal.

The Rev. Robert A. Mayo has returned greatly benefited by his stay in the mountains and resumed his pastoral duties at Holy Trinity memorial chapel, Philadelphia, on Sunday, 8th inst. After this month Mr. Mayo's address will be 2413 Spruce st.

The Rev. Charles T. Wright, rector of Christ church, South Pittsburgh, and secretary of the diocese of Tennessee, has accepted a call to the rectorship of St. Barnabas church, Tullahoma, Tenn., and requests that after the 15th inst. all mail be addressed to him there.

Ordinations

On the morning of Tuesday, Sept. 3rd, in Trinity church, Seymour, Conn., the Rt. Rev. Cortlandt Whitehead, S. T. D., acting for the Bishop of Connecticut, advanced to the priesthood the Rev. Robert Bootman Kimber. The Rev. Joshua Kimber, father of the candidate, preached the sermon and made the presentation.

Official

THE eleventh annual conference of the workers of the Protestant Episcopal Church among the colored people, meets (D. V.) in St. Mary's and St. Luke's churches, Washington, D. C., Sept. 24th, 25th, 26th, and 27th, 1895. Subjects for discussion: "What shall we ask of the General Convention?" "What can be done to promote the work among the colored people," etc.

THE 33rd annual public business meeting of The Evangelical Education Society will be held in the parish house of St. Mark's church, Minneapolis, Thursday evening, Oct. 17th, at 8 o'clock. The 33rd anniversary of the Society will be held at St. Mark's church on Sunday evening, Oct. 20th, at 7:30 o'clock. Addresses will be made by Bishops Whitaker, Brooks, Hare, and Dudley. A collection will be taken up, to be divided equally between the work among the Indians, the colored, and in Oklahoma.

The Society for the Home Study of Holy Scripture and Church History (President, the Bishop of Albany) will begin its tenth year of study by correspondence on Oct. 1st. Miss Smiley, the director, has returned from England, and requests that applications may be made promptly. Full information will be sent upon request. Address Secretary of S. H. S. H. S., St. Anna's House, 406 W. 20th st, New York City.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.
TRIENNIAL MEETING

The Triennial general meeting of the Woman's Auxiliary to the Board of Missions will be held in St. Paul, Minn., on Thursday, Oct. 3rd. Holy Communion at 9:30 A. M., in Christ church, corner of Fourth and Franklin sts.

Morning and afternoon sessions in Central Presbyterian church, corner of Exchange and Cedar sts.

The meeting is open to all members of the Auxiliary, and Church women generally. Other women interested in missions are cordially invited to be present.

JULIA C. EMERY, Secretary.

DEPOSITION

BAR HARBOR, Me., Aug. 26th, 1895.

Notice is hereby given that on St. Bartholomew's Day, 1895, in the church of St. Saviour, Bar Harbor, Me., by permission of the Bishop of Maine, in the presence of the Rev. Augustine H. Amory and the Rev. Frank E. Edwards, I deposed from the ministry of the Protestant Episcopal Church in the United States, Daniel Rollins, a presbyter of the diocese of Massachusetts, he having declared, in writing, to me, his renunciation of said ministry. Such renunciation was not occasioned by foregoing misconduct or irregularity, but was voluntary, and for causes, assigned and known, which do not affect his moral character.

WILLIAM LAWRENCE,
Bishop of Massachusetts.

Married

WHEATON-BREWER.—In St. Luke's church, San Francisco, Cal., on Wednesday, Sept. 11th, 1895, by the Rev. Alfred Lee Brewer, D.D., Ellen Douglas, daughter of Edward and Louisa Wheaton, of San Francisco, to the Rev. William Augustus Brewer, of San Mateo, Cal.

Died

MORGAN.—Entered into the rest of Paradise, Sept. 3rd, 1895, Capt. De Witt Clinton Morgan, age 67, for many years a faithful communicant and vestryman of Christ church, Bastrop, La.

NAFF.—Called home, Sept. 10th, 1895, Henry H. Naff, a communicant and vestryman of Christ church, Bastrop, La.

COMSTOCK.—Entered into rest Sept. 5, 1895, at Evanston, Ill., in his 82nd year, Charles Comstock, for 31 years senior warden of St. Mark's church, Evanston.

Grant him, O Lord, eternal rest, and let light perpetual shine upon him.

HALL.—Entered into rest early Sunday morning, Sept. 15th, at his home in Mt. Pleasant, N. Y., John E. Hall, aged 60 years. Funeral services Tuesday, 3 P. M., at St. Paul's church. Interment in St. Paul's churchyard, Mt Pleasant.

PLUMMER.—Entered into rest Wednesday, Sept. 11th, at Lake City, Minn., Elizabeth A. Plummer, wife of the Rev. Charles H. Plummer, rector of the parish.

By the beauty of her life, the charm and sweetness of her spirit in all her suffering, she was an example and benediction to all. May she rest in peace and the light eternal shine upon her.

PERRY.—Entered into rest at Kansas City, Mo., on Monday, Sept. 9th, Richard Perry, Jr., aged 58 years, for many years connected with St. George's church, St. Louis, and an active superintendent in the Sunday school, well known to many there as a consistent, earnest Churchman.

Requiescat in pace.

ROBERTS.—On Sept. 10th, at Tomah, Wis., Gwyneth Eileen Lulu, elder daughter of the Rev. C. E. Roberts and Lulu L. Roberts, aged 7 years and 7 months. The interment was at Woodlawn Cemetery, Winona, Minn.

"Jesus called a little child."

PERRY.—Entered into rest, at 1114 Perry st., Davenport, Ia., Julia F. Perry, daughter of Samuel and Abbie H. Perry, aged 31 years.

"When I awake up after Thy likeness, I shall be satisfied with it."

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

The fiscal year ends with August. Contributions to be included in this year should reach the treasurer by September 1st.

Remittances should be sent to MR. GEORGE BLISS, treasurer 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

Church and School

WILL those of the clergy who publish a parish paper kindly furnish sample copy to the Rev. ARTHUR JUDGE, Franklin, Pa.

CALVARY church, Sandusky, O., has about fifty Prayer Books and Hymnals (of the old use) in fair condition. The undersigned would be pleased to donate the same to any church or mission in need of such books. ERNEST V. SHAYLER, minister in charge.

WANTED.—A conservative, Prayer-Book Churchman, priest or deacon, to teach a charity parochial school, and to do Sunday duty in a mission chapel of Christ church, Raleigh, N. C. Salary, $600. Address the Rector.

STRANGERS and invalids desiring to winter in Florida can have advice and instruction. Address, THE GUILD OF THE STRANGER, St. Barnabas' church, De Land, Fla.

WANTED.—Organist and choirmaster desires position in parish having large vested choir. Twelve years' successful experience. Devout Churchman. Communicant. Pupil of Alex Guilmant, and graduate of the New England Conservatory, Boston, Mass. Good references. Moderate salary. Address, CANTATA, THE LIVING CHURCH.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

LEFFINGWELL GENEALOGY.—I am preparing for publication a genealogy of the Leffingwell family, as compiled by our kinsman, the Rev. E. B. Huntington, down to about the year 1876. The statistics for the last twenty years must be obtained. I therefore ask that the address of every reader who is descended from the old family in Norwich, Conn., be forwarded to the office of THE LIVING CHURCH. C. W. LEFFINGWELL.

The Living Church

55 Dearborn St., Chicago

SUBSCRIPTION.—$2.00 a year, if paid in advance. To the clergy, $1.00.

NOTICES.—Notices of Death free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter three cents a word, prepaid.

DISPLAY ADVERTISING.—Twenty-five cents a line, agate measure (14 lines to an inch), without specified position. Liberal discounts for continued insertions.

The Editor's Table

Kalendar, September, 1895

1.	12th Sunday after Trinity.	Green.
8.	13th Sunday after Trinity.	Green.
15.	14th Sunday after Trinity.	Green.
21.	ST. MATTHEW.	Red.
22.	15th Sunday after Trinity.	Green.
29.	ST. MICHAEL AND ALL ANGELS, 16th Sunday after Trinity.	White.

A Rose

BY MARGARET DOORIS

If I could keep unchanged alway,
Something of this bright, happy day,
'Twould be this pure, white rose.
She gave it with a smiling face,
And simple words of winning grace—
The sweetest flower that grows.

The tender touch, the loving deed,
Will linger through all days of need
When withered is the rose—
Its fragrance lost within my heart,
Of all my future be a part—
All good forever grows.

Dear heart, along life's busy way
Bestow some sweetness every day,
Whene'er you can, a rose.
How oft 'twill cheer, unrest will still,
How oft with joy some soul may fill—
The Master only knows.

Before he went to China, Mr. Julian Ralph prepared himself very carefully in pigeon English which he had been told he would find useful, and on discovering a Chinaman in his bedroom at an hotel in Shanghai, remarked: "Hello! What ting? What fashion man you b'long? What side you come?" To which the Chinaman replied: "This is Mr. Ralph, I presume. We have mutual friends who suggested my calling on you. Oh, that's all right. I spent eight years at school in Norwich, Conn." "Ah!" said Mr. Ralph, partially recovering his presence of mind, "velly well, velly well."

A recent issue of the Callaway (Neb.) *Tribune* was printed on wall paper, and contained the following explanations: "Aid is being sent here for the farmers, but we can't issue on aid, flour, or a piece of side meat, and having run all our white paper through, we are using up the wall paper given us, which is about exhausted, and only the office towel is left, which has not been washed for seven years. So we ask our brother printers to consider our situation, with a family to support, with nothing coming in, and we know their ever generous disposition will see some way to contribute a little paper or a couple hours' work to keep my paper going for the good it will do the outside world in telling them how this afflicted, drought-stricken district is getting along; also to enable us to get shoes and proper wraps for our wife and four children. All communications will be cheerfully answered, and any donations will be acknowledged in the press, whether for us, or to be divided with other printers in this district."

St. Matthew, Apostle, Evangelist, Martyr

BY CAROLINE FRANCES LITTLE

The circumstances under which our Blessed Lord chose His twelve Apostles are those of very great interest. For a long period He had been followed by hundreds of eager listeners who, from various causes—curiosity, gratitude for the healing of their diseases, wonder at His marvelous miracles, or a desire to hear the truth—waited upon Him as He came and went throughout Galilee. But the time came when He decided to choose some out of that vast multitude who should be His personal companions throughout the rest of His ministry, and the founders of the Holy Catholic Church.

St. Luke says: "And it came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God, and when it was day He called unto Him His disciples, and of them He chose twelve, whom also He named Apostles. Simon (whom He also named Peter), and Andrew, his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James, the son of Alpheus, and Simon, called Zelotes. And Judas, the brother of James, and Judas Iscariot, which also was the traitor."

St. Mark says: "And He ordained twelve that they should be with Him, and that He might send them forth to preach, and to have power to heal sickness and to cast out devils."

Fair and beautiful was the scene that lay round about them the morning of that choice. From the summit of the mountain they looked upon the white city of Capernaum that lay beneath them glistening under the rays of the rising sun, while still further down lay the lake—

"Clear silver waters in a cup of gold,
Under the sunlit steeps of Gadara."

After this solemn ordination, our Blessed Lord with His Apostles descended the vine-clad slope to a more level situation, whither the multitudes were already hastening to find their divine Master. And here amid the beauties of nature, the newly-chosen twelve, the nucleus of the holy Church, listened to the wonderful "Sermon upon the Mount."

"Praise Lord for Him whose Gospel, Thy human life declared,
Who worldly gains forsaking, Thy path of suffering shared,
From all unrighteous mammon, O give us hearts set free,
That we, whate'er our calling, may rise and follow Thee."

What an exalted position among the saints is that of St. Matthew, Apostle, Evangelist, and Martyr; one of the Lord's chosen twelve—a companion of His ministry, a witness of His resurrection, the first of His biographers—and then finally the honor of finishing his course with the glorious privilege of dying for His Lord, thus winning an unfading diadem of light and a wealth of riches in the kingdom of God, compared to which the wealth he forsook at his call is as the sand of the seashore to the rarest jewels of earth's proudest monarch.

What were the environments which surrounded Levi, the son of Alpheus, or Matthew, the publican, at the time when he renounced the pomps and vanities of the world, to cast in his lot with the prophet of Nazareth? Capernaum, the home of St. Matthew, was one of nine stately cities on the border of the Lake of Galilee. In all the world there was no more beautiful and fertile spot than the lake shore; the atmosphere was tropical, there flowers bloomed the year around, filling the balmy air with their fragrance. Pomegranites, citrons, and figs, bore fruit in abundance. Above the seashore rose the Galilean hills, terraced with vineyards and gardens, up to the beautiful city from the summit of whose synagogue the eye could traverse the whole surrounding country. Driven from Nazareth, our Blessed Lord came to Capernaum, and dwelt there. Here He is said to have been at home, and here He mingled with the peasants and fishermen who toiled for their daily bread. After He had healed the man possessed with an evil spirit, and cured the leper, the excitement became so great that He could no more openly enter the city, but was without in desert places, says St. Mark, where the people came to him from every quarter. These marvelous cures were the talk of the day, and St. Matthew must have been in the synagogue that Sabbath day and seen with his own eyes the casting out of the evil spirit. Then being in a position where he came in daily contact with all classes, he was, of course, conversant with the teachings and miracles of the Galilean Prophet. Again Christ entered Capernaum, and not only healed the paralytic but forgave him all his sins. Then He went forth to walk by the seashore, and multitudes followed Him. Here by the lake, in his toll-booth, St. Matthew sat at the receipt of custom, for his work was the collecting of the ferry-tax from those who would cross the water. As the crowds surged past him, their Leader turned His eyes upon the publican, and said only two words, "Follow Me," but they were words fraught with transcendent import; and St. Matthew rose, left all, and followed Him! Without one moment's hesitation he abandoned his worldly occupation and cast in his lot with the Great Physician. That he was a man of wealth is apparent from the fact of his giving a feast in honor of the Master whom he had chosen. St. Luke says: "He made Him a great feast in his own house;" but St. Matthew's humility is so great that he does not allude to it in his own Gospel as if he were the giver of the supper. The Scriptures tell us but little of St. Matthew, except his occupation, the circumstances of his call, the giving of the feast, and the name of his father, Alpheus. We know that he was present on the first great Easter Day, when the Risen Saviour appeared to the Apostles, that he witnessed the Ascension, and was one of those who abode in the upper room awaiting the descent of the Holy Spirit. (Acts. i: 13) But from Church history we learn much more—and there is no history of any people or nation more reliable than that of God's Holy Church. St. Matthew remained some eight years in Palestine, preaching the Gospel to his countrymen before extending his labors into the mission field. Ethiopia was the scene of his efforts, and he remained twenty-three years in that vicinity, and in and about Egypt, and finally suffered martyrdom at Nadabar, by the hand of an assassin, during the reign of Domitian.

St. Clement says: "He was remarkable for the great austerity of his life, eating no flesh, his diet being roots, seeds, and berries." He thus sought to atone for his early life of ease and luxury by one of rigorous self-denial.

The earliest date which can be assigned to his Gospel is about twenty years after the Ascension, and possibly it was written as late as 64 or 65 A. D. The erroneous impression that it was written soon after our Lord ascended is not sustained by the writings of the Fathers. The early Church in her first years had no New Testament, the converts being taught by the oral instructions of the Apostles. But when the time of the dispersion of the Jews was at hand, there seemed an eminent fitness in committing the Gospel narrative to writing. The fact that St. Matthew wrote his Gospel in Hebrew was never questioned until the time of Erasmus who deemed himself wiser than the Fathers and the authority of the Early Church. But the Hebrew version was soon translated into Greek. Being written for the Jews, he gives a minute genealogy proving Christ's descent from David.

There are very many practical lessons to be learned from the life of St. Matthew. His entire resignation of his position of wealth and power, to follow One who had not where to lay His head, was very different from the pleasure-loving, money-loving lives of those who to-day call themselves followers of the Lord. Another characteristic to be noticed in him is that he was not afraid or ashamed to own the Master he had chosen; he did not come to Him secretly, and at night, but he entertained Him openly and in his own house. His humility was very great, and he speaks of himself always as Matthew, the publican, not as Levi, the son of Alpheus.

Nearly nineteen centuries have passed away since St. Matthew's call, but this Apostle, Evangelist, and Martyr, speaks to us to-day, bidding us follow the Master whom he chose, and win like him a crown of eternal brightness.

"Still sweetly rings the Gospel strain,
Of golden store that knows not rust,
The love of Christ is more than gain,
And heavenly crowns than yellow dust."

Book Notices

Little Lady Valentine. By Mrs. George A. Paull. New York: Thos. Whittaker. Pp. 66, red and gold covers. Illustrations. Price, 50 cents.

A charming little fancy with all the interest which attaches to everything Mrs. Paull writes for our little girls, and with a fine moral lesson which does not drag the course of the tale.

A Candid Examination of the Report of the Joint Committee on the Constitution and Canons of the Protestant Episcopal Church, Appointed by the General Convention of 1892. A Series of Articles from *The Church Standard*. New York: Thomas Whittaker. Small octavo. Pp. 81. Price, 35 cents.

All those who shall compose the oncoming General Convention, in either house, can ill afford to miss a timely reading of this "candid examination" of the most important measure which is to be submitted to them at Minneapolis; pondering well and mentally debating in advance the considerations set forth in this pamphlet.

My Lady Nobody. A Novel By Maarten Maartens. Harper & Bros. Post 8vo, cloth, ornamental. Price, $1.75.

The story shifts its ground, and with splendid rapid movement goes forward in two hemispheres, always intense, dramatic, and strong. Once embarked on the rapid current of "My Lady Nobody," the reader does not exist who will lay the book down until he reaches the last page. Ursula, the heroine, is a woman of rare nobility of character, placed by fate in a position of touching difficulty. The accuracy of a photograph, and the color and breadth of a painting are combined in the author's charming style.

The Literature of the Georgian Era. By William Minto, late Professor of English Literature and Logic in the University of Aberdeen. New York: Harper & Bros.

Prof. Minto was a cultivated man of letters and an accomplished critic. His critical method was strictly scientific, after the manner of Sainte-Beuve. His style is clear, direct, and carefully finished. He became professor of Logic and English at Aberdeen in 1880, and during the thirteen years which ensued until his death, he filled that position with rare success. His unusual capacity for putting himself into the exact position of his students, and so carrying them along with him, not only gave him exceptional popularity with the young men under his instructions, but inspired them with enthusiasm and made his teaching thoroughly effective. The volume before us is sufficient proof that his reputation rested upon solid grounds. Although most of the writers who pass under review are well known to all cultivated people, and many of them have been made the subjects of critical analysis again and again, nevertheless, the reader will find the well-worn themes treated in this volume with such freshness and independence, and with such entire emancipation from traditional trammels, that the attention is quickly arrested at almost any page at which one may chance to open, and is soon absorbed by the crisp originality of the author's judgments, his keen observations, and strong common sense. All we can say, without entering into detail, is that this book will be found one of the most useful, interesting, and even fascinating of its class.

Magazines and Reviews

The Architectural Record, for the quarter ending September, presents a number of articles which even many who are not architects will read with pleasure and profit. Indeed, we all of us have so much to do with architecture throughout our lives, both for use and enjoyment, that we should gladly accept the aid of such a valuable helper as *The Record* to enable us to appreciate the art. We have in this issue finely illustrated papers on architecture in London, in Spain, in Berlin; and one on a French dining-room. Good advice is given on the subject of Architectural Education. [14 Vesey st., New York City. $1 a year.]

The three issues of *The Portfolio* during the quarter ending with August bring to us the monograms, "Antoine Watteau," by Claude Phillips; "The Isle of Wight," by C. J. Cornish; "Raphael in Rome," by Julia Cartwright. The frontispiece of the latter is an exquisite reproduction in photo-engraving of the Madonna di Foligno. The illustrations throughout are abundant and excellent, and the papers, without being tedious, are exceedingly suggestive and also valuable as records of what the best observation and scholarship have determined respecting the subjects treated. Each number is a volume by itself and has its index. (Macmillan & Co.)

If it be true that there is a touch of superstition in most of us, then that quaint story, "The Luck of Neri Baldwig," in one of the latest issues of *Littell's Living Age* (No. 2668), will be widely enjoyed. "The Romance of Violin Collecting," reprinted from *The Cornhill Magazine*, will appeal to musical readers, particularly those who know "the very good reasons *why* an old violin is better than a new one." An article on "Labrador," taken from *The London Saturday Review*, is the usual weekly provision for our English cousins' appetite for roving adventure and out-of-the-way travel in unfamiliar lands—a task to which no journal caters more wisely, in its selections, than *Littell's Living Age*, though this is not its only merit in the eyes of cultivated readers.

Of the August issue of *The Church Eclectic*, Bishop Nicholson's diocesan paper has the following excellent notice: "The Young Churchman Company are to be congratulated on the excellence of this magazine since it came under their charge. The August number is well up to the usual high standard. Dr. De Koven's attractive face in the frontispiece, Dr. Locke's 'My Seminary Days,' and Dr. Elmendorf's 'The Word and the Book I.,' are an excellent beginning, followed by carefully selected extracts from foreign magazines, together with Correspondence, Miscellany, Editorial, Notes from the Library, Summaries, home and foreign. Dr. Elmendorf's letter on 'The Word and the Book,' the beginning of a series on the same subject, is of exceptional value, and one which we hope may be widely read."

Blackwood's Magazine for August contains several articles of the usual fine literary flavor which characterizes this venerable periodical, now in its one hundred and forty-eighth volume. "Moral Tactics," by an English major-general, is a strong and admirable plea for a factor in army life and discipline too often neglected by even the best officers. In the army as well as elsewhere it is not to be forgotten that the ranks are made up of men, each with his own individuality, and that the power of sympathy is as great here as in other spheres of life. "A Foreigner" drags its slow length along, and the heroine develops an incredible degree of idiocy. "My Maid of Honour" gives some curious glimpses of court life in Burmah in former days, from the inside. The political article, "Britain in the Box," discourses upon the recent Unionist success at the polls, of course from the Conservative standpoint.

We are indebted to an article in *The Literary Digest*, one especially translated for its pages, for certain facts regarding "The Superiority of American Houses." Besides our more effective drainage system, better protection against heat and cold, other admirable features of our housebuilding are the "distribution of hot water, the arrangement of our laundries, method of putting in coal, and our district telegraph system." Perhaps the most interesting thing in the department of "Art and Letters" for this number (August 31st) is "A Degenerate's Retort to Nordau." This particular "degenerate" is a famous London wit, Y. Bernard Shaw, who proceeds to acquaint us with Nordau's "tricks and manners," keeping his temper, meanwhile, so successfully that he is an admirable contrast to the latter, whom he permits himself, at the last, to dub a "splenetic pamphleteer." Two pages of selected descriptions, with portraits and editorial comments, are given on "The Southern Exposition at Atlanta." *The Literary Digest* promises us "plenty of politics for an off-year." In the political world, no less than in the scientific and literary, it is one of the most entertaining and impartial of commentators and guides.

The Forum for September accords first place to the Hon. Theodore Roosevelt's article on "The Enforcement of Law." As president of the Board of Police Commissioners in New York, Mr. Roosevelt may be supposed to know "what the most important question at issue now is." He declares it to be, in New York, "whether public officials are to be true to their oath of office, and see that the law is administered;" and he proves that an "era of the enforcement of law—less of pretense, more of purpose"—has dawned, thanks to the Board, in part, (and *we* may add) to Mr. Roosevelt's patriotic service as its head. Another noteworthy article is by Prof. Lombraso who is known for his researches in criminal anthropology. In this paper the writer pays a compliment to the United States—the only country that can "boast of having conscientiously applied scientific knowledge of criminal anthropology to criminal therapeutics." Prof. Lombraso demands the modification of the criminal code by the knowledge of the criminal. Frederic Harrison discusses "George Eliot's Place in Literature." Although a personal friend of the novelist, one who believes that "she raised the whole art of romance to a higher plane," our critic does not exaggerate the gifts of the artist; his summary is discriminating, just. The publishers of *The Forum* inform us that never before in the history of the magazine have there been "so many interesting tasks laid out as are now in hand by the best writers of both hemispheres."

The handsome bound volume of *The Century* has appeared, containing the numbers of that magazine for the six months ending April, 1895. The volume is notable as containing the first portion of Professor William M. Sloane's "Life of Napoleon." Professor Sloane has given careful and exhaustive study to the subject, especially among the official archives of France, and has incorporated much new and valuable material in his work. The foremost artists in France and America have illustrated the text. There are a number of articles in the volume which have a lasting value. Thomas Commerford Martin describes "Tesla's Oscillator and Other Inventions," with illustrations from photographs. Hiram S. Maxim describes with great particularity what he has accomplished in the way of making a flying-machine that will actually fly. There are printed hitherto unpublished letters by Nathaniel Hawthorne and his wife, and by Oliver Wendell Holmes. There are five papers by Noah Brooks, giving personal recollections of Lincoln during war times. The volume contains the conclusion of Mrs. Burton Harrison's romance of love and travel, "An Errant Wooing," and the first half of Marion Crawford's "Casa Braccio." Rudyard Kipling's first American story, "A Walking Delegate," is one of the many short stories. Those who have read the numbers of the magazine month by month will be glad to get them in permanent form for their libraries. [New York: The Century Co. Union Square. Price, $3.]

Opinions of the Press

The Catholic Review

FOR BETTER, FOR WORSE.—When a man and a woman marry they accept each other for better or worse. Some persons get along in the wedded state nicely so long as it is for better, but as soon as it is for worse they rush to the divorce court. Lately some courts have begun to remind them of their wedding agreement to take their partners for better or worse. A Western judge, for instance, recently refused to untie the nuptial knot for a woman who had knowingly married a drunkard but who later had sought a separation from him on the ground of his drinking habit; and, only a few days ago, Justice Gaynor said: "Married people must bear with each other, and this hard working husband may occasionally be irritable, but the wife must remember her own nervous condition from her chronic state of health, which must be very trying to her husband." Yes, and if all Christians would accept the teaching of the Catholic Church that matrimony may not be broken by divorce, they would be more apt to be patient under the trials of married life.

The Southern Churchman

A LIVE CHURCH.—If one turns over the pages of a "Church almanac" he will see that few are content with only a Church building kept open on Sundays; the Church is now a busy hive of workers; churches, Church houses, Church mission stations, Church hospitals, Church parish schools, Church industrial schools, children's aid societies, Church homes for all kinds of sufferers, midnight missions, houses of mercy, homes for widows and orphans, deaconesses' houses, brotherhoods and sisterhoods of various kinds; the Church never before more alive in looking after Christ's sheep scattered through the world, its ministers never before more energetic and its members doing something, not able to shut themselves up or mingle in society or in business; a woe felt by many, if we do not something to spread abroad the good news of Christ.

The Times-Herald, Chicago

MR. HUXLEY'S EPITAPH.—Mr. Huxley claimed to be in the fullest sense an "agnostic." And yet there were times, especially in the latter part of his life, when, comparatively free from the temptations incident to his genius for debate and his valorous combativeness, he seemed by a kind of inward necessity of his being to enter a half-unconscious protest against his own pet dogma. Protesting his belief in some measure of human freedom—at all events, that of "a machine capable of adjusting itself within certain limits"—he declared: "But when the Materialists stray beyond the borders of their path and talk about there being nothing else in the world but matter and forces and necessary laws, I decline to follow them." Of Jesus Christ Prof. Huxley spoke "as the realized ideal of almost the perfect humanity," and yet the attitude of Christ toward God he must have seen was the farthest possible from being that of an "agnostic." And how, according to Huxley, could He have been "the greatest moral genius the world has seen" if all that He taught about God had been meaningless and unreal? In the epitaph which, in accordance with Mr. Huxley's request, has been placed on the tomb, the instinct of love, if not of a distinctly victorious faith, is seen curiously struggling with the "if" of the "cold logic" he had so often commended:

> "And if there be no meeting past the grave,
> If all is darkness, silence, yet 'tis rest.
> Be not afraid, ye waiting hearts that weep,
> For God so giveth his beloved sleep,
> And if an endless sleep He wills, so best."

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THOMAS WHITTAKER, New York

"The Proposed Revision of the Constitution of the Protestant Episcopal Church Candidly Examined." A Series of Articles from *The Church Standard*. 35c.

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The Household

More Than Angels

More than angels are the dear ones
Who from out our lives have flown,
Leaving us with hearts so saddened,
And our homes so still and lone.
For awhile we thought to keep them,
Filled their wants with loving care;
Soothed, caressed, and entertained them,
More than angels—unaware.

More than angels are the dear ones
Who now sing redeeming love;
Babes of earth through Christ's atonement
Welcomed to the fold above.
Our lone hearts anon are yearning,
Clouded still with grief and pain,
And our empty arms uplifted—
Eager arms that reach in vain.

Yet we find earth's joys all fleeting.
Each sad heart knows well its woe,
And what we are now enduring
They will never, never know.
Little lips we pressed with kisses,
Ere we saw the rose-tint fade,
Little hands we clasped so fondly,
On the cold breast softly laid.

Yes, we'll trust Him when He chideth,
Though our hearts with sorrow bleed,
For we know that whom He loveth
Those He chasteneth, indeed;
And we'll deem it still a blessing
That He lent them to our care;
Honored us with entertaining
More than angels—unaware.

—*Selected.*

Canon Tristram tells a story: "When a dockyard chaplain, I once secured the aid of an eloquent American bishop, whose sermon riveted me. The next day, meeting the boatswain of the yard, who was a great critic, I remarked to him: 'That was a grand sermon, Mr. S——, that we heard yesterday.' 'Well, I don't know, sir,' he replied, in the same deep roar which he had used when he was Lord Nelson's boatswain's mate; 'I only hope he knows his own business better than he knows mine.' 'Why, what was the matter?' exclaimed I. 'Why, didn't you hear? He talked about sails hanging idly from the mast, as if any land lubber ever saw a sail hanging from anything but a yard yet.'"

A gallant ex-sergeant of foot held for some years the post of organ-blower in a certain cathedral church. At last the time came for him to surrender at the summons of death. When dying, the old man was visited by the assistant organist, and the following conversation took place: "How is the master?' (meaning the organist-in-chief). "He is well." "D'ye think he'd plaay the Dead March vur I when I be gone?" "I have no doubt he would, Sergeant." "Ask un, ool'e?" "Certainly I will." "But tell'n, I want'n to plaay *Handel's* Dead March, not that cock-a-doodle theng o' Beethoven's." "All right, Sergeant, I will tell him." The ancient warrior remained silent for some time, and then, with a gleam of humor, remarked: "One good thing: I shan't have to blow't!" He remembered many a hard struggle to provide enough wind for the throbbing pedal notes. Handel's piece was duly played.—*Musical Times.*

Rudyard Kipling's seven words for one dollar, said to be the highest price paid any literary man of our times, reads very small in comparison with what was paid Judge Paxson for a literary article. Until McLeod came on the scene the Reading Railroad had used an old sign at the crossings: "Beware of the Engines and Cars," with a mass of further instructions in small print. In some suits for damages it was claimed that the warnings were not clear. McLeod went to Judge Paxson, who composed this admirable notice: "Railroad Crossing—Stop, Look, and Listen!" For this little composition he received the modest sum of four thousand seven hundred and eighty dollars, or over seven hundred and ninety-six dollars and sixty-six cents a word. When it comes to emoluments the poets are not in it with lawyers.—*Springfield Republican.*

After Many Days

BY MAZIE HOGAN

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CHAPTER XVI

"Not till His human children have learned to hold all love as subordinate to His, does God pour into their hearts the richest treasures of earthly affection."

—*W. M. L. Jay.*

"So, darling, the wedding day is fixed?" Sister Winifred spoke in the fond, caressing tones she employed only to Alice. The girl had always filled a unique place in her affections. She lavished upon Alice much of the deep tenderness of her reserved nature, and there was not a tinge of any selfish feeling in her rejoicing in her friend's newly found happiness.

Three weeks had passed since Edwin's death, but the friends had not had a quiet talk together since that time. At first Winifred had been wholly occupied with Mrs. Graham whose frantic grief had been most pitiful to witness. Then a former pupil had met with a painful accident, and, at her earnest solicitation, the Sister had spent ten days in nursing her. Now, her leave of absence was almost spent, and she intended to start for the North on the morrow. She had come into Alice's dainty room to-night for a farewell chat, and Alice answered her question thus:

"Yes, everything is settled now, though I thought at one time it never would be! It is to be on the tenth of September, two months from to-day. At first, mother thought it would be an insult to Edwin's memory to have it so soon, and insisted that it ought not to be until next spring, but she was finally convinced that what the dear little fellow wished so much could scarcely insult his memory. Then father wishes nothing so much as that it should be soon, and Kenneth, of course, feels with him, though he affirms that it shall be as pleases me best. It was decided at last by Una's school, which begins September fifteenth."

"Is it really true that Mrs. Mackenzie goes with Una?"

"Yes, no persuasions can move her. She says that it is much better that Kenneth and I should begin our married life alone, and that she will always remain with Una during the school sessions, though, of course, they will spend their summers with us."

"Then your home will be—"

"The dear little house which will always be hallowed in my eyes as the scene of Kenneth's early struggles and self-sacrifice. I have wished nothing so much from the beginning as that we might live there, but I have tried to be willing to yield if necessary, and it has been very hard to withstand poor mother's pleading. She is so utterly lonely and desolate without Edwin, and father seems so changed and broken, that when they both begged us to make our home with them, it was difficult to refuse. But Kenneth agrees with me that it is best. Mother and father will be more all in all to each other when living alone, and I believe that will be more to them than any one else can be. Though I love mother dearly now, and she does me, there is something in our dispositions which makes it hard for us always to agree, and our affection will be all the deeper if we live apart. Then, though this grief has softened her heart very much, she has always been greatly prejudiced against Kenneth, and— In fact, I think it will be better on all accounts. Do you not agree with us, Winifred?"

"Indeed, I do, dear. I think you are very wise in your decision. Is the hour for the wedding fixed?"

"Yes, unless the schedules change. We shall take no trip, neither would wish it, even if we did not feel it inappropriate, but Una and her mother will leave on the seven o'clock train, so we shall be married at six, just at twilight, very quietly, of course, with only a very few friends. If I could only have you, my own best friend," with an impulsive caress. "I do not feel as if I will be married if you are not here."

"I wish it very much myself," said Winifred, "but I am living under orders now, you know, and you would not wish me to neglect a duty. I shall be with you in spirit, you may be sure. Ah, Alice," playfully, "do you remember how anxious you were a few weeks back to join the Sisterhood and help me in my work?'

"Yes, and how wisely you assured me that you did not believe that I was fitted for the life of a Sister, and that at any rate, I should wait a year before deciding!"

"And your dress?"

"You dear thing! How frivolous you are!" Then altering her tone, "Of course, I do not expect to lay my mourning aside, and at first I thought I would be married in black, but Kenneth's mother recalled an old superstition that it was 'bad luck,' while I found he had a strong fancy for bridal white, and I have the same. We do not wish in any way to wound mother's feelings, but it seems she prefers white also. So it is to be a very simple white crepon dress and tulle veil, and they say Una is likely to kill the Bride-rose bush in her anxiety to make sure that it will furnish my bouquet!"

"I am glad you have so decided," said the Sister. "Do you remember that Keble calls the bride in white, 'Heaven's youngest angel'?"

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Alice smiled a little sadly. "I fancy there is little of the angel in my composition. We hope the window will be in position by that time. Did you not know? The memorial window for little Edwin. Father has ordered it from New York, and they have promised to have it ready. We had a number of designs to look over, and selected 'The Healing of the Lame Man at the Gate Beautiful.'"

"How pretty and appropriate!" said Winifred.

"Even if the window is not ready, I am sure the thought of Edwin will be in all our hearts," said Alice softly, then went on: "Sometimes it seems as though I were dreaming and would soon waken to the old life! How strange it is that I should thank God for denying that prayer. How blind I was! Think what I have gained by that denial! Your friendship, Edwin's love, a deeper, truer affection for my father and stepmother, the strengthening and refinement of my girlhood's passion, and its sweet fruition, and, best of all, an abiding home in the Holy Church and an earnest love for its Founder. Heaven knows I am all unworthy of the tender love which Kenneth lavishes upon me, but I trust I am more able to understand and return it than when in my ungoverned girlhood I presumptuously dared to stake my faith upon the fulfillment of my prayer."

She was deeply moved, and Winifred put her arm around the slight trembling form and drew her close to her side.

"Kenneth and I feel that these years have not been lived in vain for either of us. He had always put duty first, so I needed the lesson more, but I think we both feel that we have better learned the true value of the other's love. While our love is purer, stronger, deeper than before, it is not our first object. I put my love for Kenneth in the place which my love for God should have filled, and it needed all this suffering to teach me that I was wrong. And what a recompence I have for all my troubles. Winifred, I am very happy!"

"And you deserve to be so, dearest," said the other, softly kissing her. "As I was reading the other day, 'The life that is rightly lived grows richer through its losses and gladder through its tears. Not only knowledge but joy by suffering entereth.'"

"How true that is!" murmured Alice, thoughtfully, and Winifred, looking at the glistening eyes, the sensitive mouth, and the sweet, trusting expression, could not help recalling the face the girl had lifted to her in the same room three years ago. The rebellion, the discontent, the unhappiness had all disappeared. There was peace in the soft, brown eyes, a peace which ordinary troubles could not shake.

Alice had changed in much and had learned much self-command, but the old graceful impetuosity was still there and displayed itself as she threw both arms around her friend's neck and rested her head on Winifred's shoulder, saying: "I owe so much to you, my dear, dear friend! It was the influence of your words that first led me to all that has been the blessing of my life. I wish it was possible for me to thank you for all that you have been and done for me!"

"My little Alice," said Sister Winifred, tenderly caressing the girl, "I do not suppose you will ever comprehend what a blessing and comfort you have been to me. My life has been a lonely and a desolate one, and you have brought into it an interest and an affection which has made you my first earthly object. I thank God, my darling, that he has seen fit to bestow upon you the priceless gift of a good man's love. May His loving providence ever watch over you, and His Holy Spirit guide you through your earthly home to the heavenly home above."

The words and tone were solemn, and Alice found relief for her excited feelings in a shower of tears, while Winifred soothed her tenderly.

"Winifred," said Alice, raising her face, "do you know, I believe my mother was like you?"

The talk lasted far into the night, and the motherly friend advised Alice in many things. It was their last conversation, for on the morrow Sister Winifred left Vernon with little probability of a return.

* * * * *

Alice Mackenzie stood upon the little vine-shaded porch in the moonlight. It was the wedding day, the few solemn words had been spoken which had made the two irrevocably and indissolubly one. Mrs. Mackenzie and Una had gone, and husband and wife had come home to the little cottage. Alice had slipped away from Kenneth and come alone to the porch. The harvest moon shone softly

Continued on next page.

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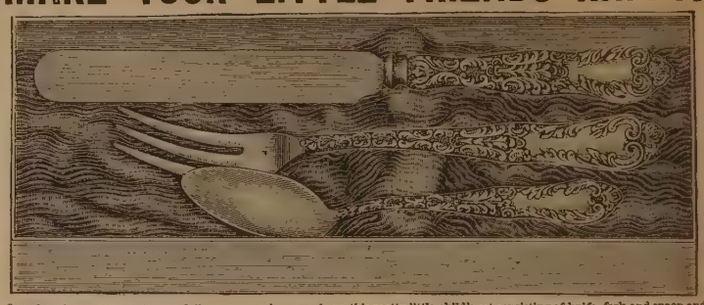

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A gentleman coming out of the house saw his son sitting on the pump, with a slate and pencil in his hand. The father said: "Why aren't you at school to-day?" "Why, pa," said the boy, "I'm sittin' here 'cos the teacher told us to write a composition on 'The Pump.'"—*Little Folks.*

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TRANSPORTATION ARRANGEMENTS FOR CONVENTION.

The C., B. & Q. Ry. will run two Limited Express Trains, leaving Chicago on Tuesday, October 1st, at 6:20 P. M., arriving at Minneapolis for breakfast. These trains are vestibuled, and only Pullman's best cars will be used—a dining car, a library smoking car, and an observation and reception room car on each train, besides the sleepers.

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For the clergy, whether Deputies or not, we make half rates, that is, $5.75 one way, or $11 50 round trip, between Chicago and Minneapolis. The ticket the passenger uses can either be purchased in Chicago or Minneapolis, or if the passenger has similar arrangements on eastern connecting lines and can buy a through "Half Fare" ticket, that is valid also in connection with our permit between Chicago and Minneapolis. The clergy who desire permits for this trip can obtain them, upon application in person or by letter, at our offices in Boston, New York, or Chicago. This half-rate privilege does not apply to members of the clergyman's family.

For lay delegates and all others going on this occasion, whether Deputies or not, a rate of one and one-third fare has been made. The passenger buys his full-fare ticket one way to Minneapolis, either from Chicago or from any eastern point, and, at the time of its purchase, obtains from the ticket agent a "Convention Certificate" setting forth the name of the passenger, and a description of the full-fare ticket purchased, and at Minneapolis arrangements have been made with the Secretary of the Convention to stamp these certificates, so that the passengers named can obtain tickets for the return from Minneapolis at one-third fare. This certificate plan has been arranged to apply over this Company's road from most of the cities of importance on all eastern railroads included in what is known as the Trunk Line, Central Traffic, and the Ohio River Passenger Associations.

down and the thick cypress vine cast odd shadows upon the floor and upon her bridal white which she had not removed.

She stood with clasped hands and uplifted face, a pretty picture in the weird light. The shrubs upon the lawn showed black and shadowy with here and there a white bloom appearing, while the faint, sweet odor of roses and jasmines pervaded the air. In her heart the newmade wife was giving thanks to God for His blessings and praying that she might be worthy of her husband's love.

A strong arm was placed around her and she rested against Kenneth and looked up with infinite love and trust in her brown eyes.

"God is good, dear wife," said he in his deep, sweet tones, while his earnest, steadfast eyes dwelt on her face with a wealth of tenderness therein.

"Kenneth," said Alice, simply, "the path seems smooth and easy now. The stones and briers are all gone."

"Nay, Alice, they are not gone, but hand in hand we can make the journey, and each will help the other. The stones and briers are about the feet of every traveler heavenward bound, but together we shall tread them under foot, and the end which we shall reach, beloved," the sweet voice had a triumphant sound, "the end is peace and joy!"

And the solemn, silvery moonlight shone down upon husband and wife and made their upturned faces radiant.

[THE END.]

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Dinah's Lesson

The dining room was strewn with coats, dresses, trousers, undergarments, and second best shoes. They were trying to plan what should go into the box which was to be packed at the chapel for the missionary's family in the far West. Dinah, with one hand on her side, and the other on the door knob, waited to see what would be done. Dinah knew about the box; she belonged to the same church.

"'Spect Missis will send her old gray dress that she can't wear no mo', and Miss Carrie will send the hat that got the feathers scoched, and the shoes that got a hole cut into the side, and sech things. Dinah ain't got nothin' to send. I takes care of my things, I does, an' I don' let 'em get scoched and cut and streaks of paint on 'em. Hi!"

The exclamation was caused by a word from her mistress.

"I think, Carrie, I'll put in this black cashmere."

"Why, mamma, can you spare that?"

"I think so. The other black one is in good order, and I can get along without two second best black dresses when there are people who have none. It looks very nice since I sponged and pressed it, and the woman is so exactly my size that it seems like a providence."

Miss Carrie laughed.

"Then, mamma, according to that reasoning I ought to send my gray coat; it will fit that 'Maria' they wrote about, as well as though it was made for her. I thought I should like to wear it to school, but my other will answer every purpose; and it seems, as you say, a pity to keep two second best when other people are cold. I'll send it, mamma."

"All right, dear," the mother said, with a smile.

Then Dinah went out and shut the door hard. She did some hard thinking while she was paring the turnips for dinner.

"Jest to think of Missis sending off that black dress jes' as good as new, and Miss Carrie givin' her gray coat that she said that she liked so much, an' that she looks as purty as a pictur' in; and the ole dress I thought would go ain't no 'count, it seems. Reckin Dinah better find somethin' to sen' if she belongs to this yere fam'ly."

When Dinah went to set the table for dinner, she had a bundle under her arm.

"Here, Miss Webber," she said, "I done foun' this yere for de barr'l.'

"Why, Dinah, are you going to send your new calico dress?"

"Yas'm; reckon I kin spar' it for dat ar' brak woman what de letter tole 'bout. I don' need three; I got two second han' ones, and I kin wash 'em week about, and let her have this one."

"Dinah has taught us a lesson," said her mistress, as the door closed after the cook. But Dinah knew it was just the other way.—*Selected.*

Some Old Tables

A wealthy man was once exhibiting proudly to some acquaintances a table which he had bought, and which, he said, was five hundred years old.

"That is nothing," said one of the company. "I have in my possession a table which is more than three thousand years old."

"Three thousand years old?" said his host. "That is impossible! Where was it made?"

"Probably in India."

"In India? What kind of a table is it?"

"The multiplication table!"

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For Illustrated Prospectus address N. F. PENNOYER, M.D., Manager.

BROOKLYN, N. Y., February 8, 1895.
The pocket inhaler works like a charm. The first inhalation gave relief. It is a blessing to humanity, and I am sorry it is not better known. *I add my name to the "PASS-IT-ON-SOCIETY."*
Sincerely yours,
REV. J. M. FARRAR, D.D.

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I had cartarrh for twenty years, and the last ten years (all of which time has been passed in this great establishment) I suffered fearfully. One half-dozen hankerchiefs per day would be used. It extended to my throat; the base of my tongue was badly affected. I constantly kept in my mouth cardamon seeds or some such breath purifier. I could not sleep with my mouth closed. I began using Hyomei in December, 1893, and in two weeks I was entirely—and now after four months and no return of the disease, I can say, *permanently*—cured. I am going to ask the head of this firm, Mr. Eben D. Jordan, to endorse this statement.
Yours for the cure of millions,
ELVIRA E. B. GIBSON.
Endorsed, **Eben D. Jordan.**

TEMPLE COURT, NEW YORK CITY, November 26, 1894.
MY DEAR MR. WYCKOFF—On your suggestion, I procured from your friend, Mr. Booth, one of his pocket inhalers. It has worked like a charm. The bronchitis has *entirely disappeared*, and, thanks to you, is the first thing I have found in ten years that has given permanent relief. Cordially yours,
F. H. WILSON.
[*The above letter to the late W. O. Wyckoff, Esq., President Remington Typewriter Co., from Hon. Francis H. Wilson, Member of Congress, speaks for itself. The letter is published with the consent of Mr. Wilson.*]

PUBLIC SCHOOL No. 37, BROOKLYN, February 21, 1895.
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GEO. L. A. MARTIN,
Principal Public School No. 37.

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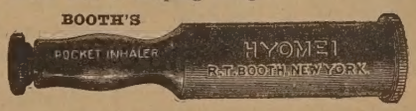
of Catarrh, Asthma, Bronchitis, Laryngitis, Hay Fever and Whooping Cough.

Hyomei is a purely vegetable antiseptic, and destroys the germs and microbes which cause diseases of the respiratory organs.

The air, thoroughly charged with **Hyomei**, is inhaled through the Pocket Inhaler at the mouth, and, after permeating the minutest air cells, is slowly exhaled through the nose. It is aromatic, delightful to inhale, inexpensive, and gives immediate relief. It stops all spasmodic coughing instantly, clears the voice, expands the lungs, and increases the breathing capacity.



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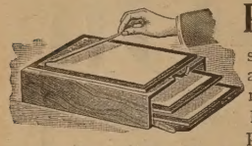

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1 BLACK CALLA, new, from Palestine, " 10 "
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THE PASS-IT-ON SOCIETY.

Probably many of our readers have already heard of this society and its work. It was started on a suggestion made by the Rev. Dr. Farrar, of Brooklyn, who writes: "Hyomei is a blessing to humanity, and I am sorry it is not better known. I add my name to the Pass It-On Society." If you are afflicted with Catarrh, Asthma, Bronchitis, or any disease of the respiratory organs, look for the "Pass-It-On" advertisement on another page of this issue, or write for the Hyomei pamphlet to R. T. Booth, 18 East 20th Street, New York—but read this first:

BROOKLYN, N. Y., Sept. 10, 1895.

R. T. BOOTH, ESQ.

Dear Sir: I have used your Hyomei in my family for the last six months with great acceptance. Fifteen or twenty friends have bought it upon my recommendation, and I have yet to learn of one instance where it has not given entire satisfaction. I cheerfully recommend it to all those who may have any trouble with their respiratory organs.

REV. A. P. STOCKWELL.

The Rev. Mr. Stockwell evidently believes in passing it on.

Who Came while Effie was Away

BY ELIZABETH P. ALLAN

"Has anybody been here to-day, mother, while I was gone?"

Effie had been away all day, since breakfast, and now daylight had faded out of the sky, and the moon's "silver sickle" was hanging above their heads.

"Let me see," said mother, putting on her thinking cap. "Yes, I have had one visitor."

"Oh! have you, mother? Who was it?"

"She did not tell me her name," said mother, with a quizzical little smile.

"Did not tell you her name? How very queer! Where did she come from?"

"She did not say."

"What did she come to our house for?"

"Ah! for several reasons. For one thing, she cured my headache; she brought me a letter from a dear friend; she gave me a new book to read; she put a red rose on my table; she finished a piece of sewing for me, and gave me some sweet, new thoughts."

"What a strange visitor!" murmured Effie. "Was that all?"

"No; she wanted me to do many things for her. She asked me to make broth for a sick girl, to write two letters offering to help two people, to pay a visit, to make a pudding, and several other things."

"And did you do them for her?"

"I did some of them, and some I left undone. I wish now that I had done them all."

"I would give anything to see her, mother. Will she ever come again?"

"No," said mother, "she cannot come again, because she died at sunset."

"*Died*, mother? How dreadful! and yet you are smiling. I think you are joking somehow—are you?"

"Not joking exactly, Effie, dear, but I am talking in a little parable which I think you can guess, when I tell you that her sister is coming to-morrow at sunrise—her twin sister, so like my visitor that no one could tell them apart, though some of her gifts and some of her desires will be different from to-day's guest."

"You say you don't know her name, mother?"

"I didn't say that. I said she did not tell me her name. But I do know it—it is *Thursday*."

"Thursday!" cried Effie, laughing. "You just mean to-day, then."

"Yes. to-day."

"And your visitor to-morrow will be named—"

"Friday, of course."

Effie was very much amused at the idea of the Thursday visitor and the Friday visitor; but, when she woke up in her little bed the next morning, she said softly to herself: "How do you do, Mrs. Friday? I wonder what you have brought me to-day? At any rate, I am going to do all the things you ask me, 'cause you have got to die at sunset, you know."

And, right away, Mistress Friday asked the little girl to get up and dress in time for morning prayers.—*Sunday School Times.*

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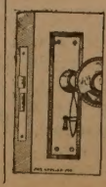

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The Care of the Hair

The roots of the hair although small are each supplied with a nerve and blood vessel, and through each root each individual hair gets its nourishment and life. Just above the root on either side are two small glands which secrete an oily substance that gives the gloss to the hair and serves to protect the root from an accumulation of dust. Then comes the hair proper, a tube, hollow during its entire length, and through this hollow centre is conveyed the food necessary to its growth and health. The hair in itself is not very much subject to disease, but it is affected by the ailments and conditions of the other parts of the body, and it shows the result of this influence in several ways; for this reason we must proceed to the treatment of diseases of the scalp and hair in what may seem a very indirect method.

Falling of the hair is one of the most common troubles. The hair comes out sometimes in spots, but usually there is a general thinning out all over the head, the hair becoming dry and brittle, breaking off and splitting at the ends. This annoying ailment is almost always indicative of one or two things; either a lack of nourishment or else a hot, feverish condition of the scalp. The treatment then must depend on the general condition of your health. If you are in a weak, debilitated state, or if you are suffering from long-continued or severe nervous mental strain, you must overcome these conditions before you can expect any improvement in your hair. Or, on the other hand, if you are in a plethoric state, full-blooded, with feverish symptoms, with a sensation of heat in the head, dry, hot skin, etc., you must likewise correct this tendency before you can have healthy-growing hair. In either case tone the system by tonics, good food, and plenty of rest and sleep; avoid hair restoratives, hair tonics, etc., and take flowers of sulphur in small doses (say a quarter of a teaspoonful twice a day in a little milk). Stimulate the roots of the hair by frequent and long-continued use of a soft brush; clip off the split ends, and keep the scalp clean. There is nothing better for washing the head than tepid water and Castile soap, to which has been added a tablespoonful of alcohol, cologne, or bay rum.

In nearly every instance thorough brushing will keep the hair soft, tractable, and glossy, but if it is very stubborn and you think you really must have a dressing, I advise the use of either of the following as safe—the last one especially is clean and cool, and free from greasiness, being really a fluid neutral soap. It is the very best dressing for children's hair that can be used. Remember that any hair dressing should be used sparingly and well brushed in. Take of castor oil four fluid ounces, alcohol, two fluid ounces, add any perfume you like, and shake well; or bay rum, eight fluid ounces, glycerine, two fluid ounces; or pure sweet oil, six fluid ounces and lime-water, two fluid ounces. Shake well every time it is used.

Dandruff is not, as many people think, a result of negligence or of uncleanliness, for it can certainly be produced by a vigorous use of a harsh brush. Any application, or any treatment, that excoriates or irritates the scalp will produce dandruff. A laxative diet, or an aperient medicine, and the use of a soft brush, with one of the dressings given above, will cure any case of dandruff. Sore head—red, inflamed scalp, either in spots or covering the entire head—ringworm, etc., are annoying and painful in the extreme, but a cure is surer and simpler than is generally supposed. I find a cooling diet, free use of Seltzer water, and the use of an ointment made according to the receipt given below, will cure the most obstinate cases: Take of lard one tablespoonful and rub in a quarter of a teaspoonful of tar (not coal tar but pine tar). Rub this salve well into the scalp every night, and by morning the disagreeable odor will be gone.

Another thing. Some persons are given to pulling out solitary gray hairs that make their appearance early. They could not do anything more foolish. The hair is simply broken off at the root, and the decayed nutriment escapes, inoculating the hair in the immediate vicinity. As a consequence, for every gray hair pulled out, five more make their appearance.—*Ladies' Home Journal.*

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Time speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility, and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing," and thus the important duty of selecting our gifts is left till the last minute, and one must then "take what is left." The readers of The Living Church should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing.* And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

Staunton, Va., June 27, 1895.
Leonard Mfg. Co., Chicago.
Gentlemen:—I received the spoons O. K., and am more than pleased with them. *I am delighted.*

I presented one set as a bridal present, and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount, $6.00, for which you will please forward six sets of your World's Fair souvenir spoons, and the cake basket which you offer as premium for same. Yours truly,

(Signed) Lillie V. Croft,
318 Fayette St.

Tom's Creek P. O., McDowell Co.,
July 2, 1895.
Gentlemen:—The half dozen souvenir spoons came safely, and I am pleased with them,
Respectfully,
(Signed) Jas. Harvey Greenlee.

Parkersburg, W. Va., July 15, 1895.
Leonard Mfg. Co., Chicago.
Dear Sirs:—Your prompt delivery is appreciated. The spoons received, and were very much pleased with them. They are very pretty. I think you will soon get another order from here, from a party who has seen mine. Yours respectfully,
(Signed) Miss M. L. Bartlett,
1330 St. Mary's ave.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls; each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus, with the dates 1492–1893, and the World's Fair City. The set is packed in an elegant plush-lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters, but new ones, as may be seen from their dating. They are all letters from subscribers of religious papers.

Baltimore, July 2, 1895.
To the Messrs. Leonard Mfg. Co.:
I received the spoons and berry dish in good condition. Many thanks for your kindness. Please find money order for six more sets, with which you will also send the spoons as premium. By so doing you will oblige,
Mrs. Dr. August Horn,
732 W. Mulberry St.

Meriden, Miss, Aug. 6, 1895.
Leonard Mfg. Co.
Gentlemen:—I send enclosed, postoffice order for $7 39, for which please send to my address one case of your silverware containing tablespoons, teaspoons, and butter plates, six of each, and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address,
Mrs. Frank Meyers,
343 41st ave.

Stuart, Neb., July 2, 1895.
Leonard Mfg. Co., Chicago, Ill.
Dear Sirs:—Enclosed find postoffice money order for $11 88, for which please send me the 12 sets of souvenir spoons, and premium.

The set I received yesterday are pronounced excellent.

Trusting to hear from you promptly as I did on my last order, I am, Yours truly,
S. L. Anderson.

Little Rock, Ark., July 3, 1895.
Leonard Mfg. Co., Chicago.
Gentlemen:—I enclose a money order for $5 94 for six sets of your souvenir spoons at 99c. for each set.

Would say I am very much pleased with my set of souvenir spoons, and they are admired by every one.

Very respectfully,
(Signed) Miss Mary Vassie Hartman,
1511 Rock st.

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush-lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D.

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